

Srimad-Bhagavatam, First Canto, "Creation"

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First Canto, "Creation"

Chapter One Questions by the Sages

TEXT 1, om namo bhagavate vasudevaya,
janmady asya yato 'nvayad itaratas carthesv
abhijnah svarat, tene brahma hrda ya adi-kavaye
muhyanti yat surayah, tejo-vari-mrdam yatha
vinimayo yatra tri-sargo 'mrsa, dhamna svena
sada nirasta-kuhakam satyam param dhimahi,

TRANSLATION

O my Lord, Sri Krsna, son of Vasudeva, O all-pervading Personality of Godhead, I offer my respectful obeisances unto You. I meditate upon Lord Sri Krsna because He is the Absolute Truth and the primeval cause of all causes of the creation, sustenance and destruction of the manifested universes. He is directly and indirectly conscious of all manifestations, and He is independent because there is no other cause beyond Him. It is He only who first imparted the Vedic knowledge unto the heart of Brahmaji, the original living being. By Him even the great sages and demigods are placed into illusion, as one is bewildered by the illusory representations of water seen in fire, or land seen on water. Only because of Him do the material universes, temporarily manifested by the reactions of the three modes of nature, appear factual, although they are unreal. I therefore meditate upon Him, Lord Sri Krsna, who is eternally existent in the transcendental abode, which is forever free from the illusory representations of the material world. I meditate upon Him,

TEXT 2, dharmah projhita-kaitavo 'tra paramo nirmatsaranam satam, vedyam vastavam atra vastu sivadam tapa-trayonmulanam, srimad-bhagavate maha-muni-krte kim va parair isvarah, sadyo hrday avarudhyate 'tra krtibhih susrusubhis tat-ksanat,

TRANSLATION

Completely rejecting all religious activities which are materially motivated, this Bhagavata Purana propounds the highest

truth, which is understandable by those devotees who are fully pure in heart. The highest truth is reality distinguished from illusion for the welfare of all. Such truth uproots the threefold miseries. This beautiful

Bhagavatam, compiled by the great sage Vyasadeva [in his maturity], is sufficient in itself for God realization. What is the need of any other scripture? As soon as one attentively and submissively hears the message of Bhagavatam, by this culture of knowledge the Supreme Lord is established within his heart.

TEXT 3, nigama-kalpa-taror galitam phalam,
suka-mukhad amrta-drava-samyutam, pibata
bhagavatam rasam alayam, muhur aho rasika
bhuvi bhavukah,

TRANSLATION

O expert and thoughtful men, relish Srimad-Bhagavatam, the mature fruit of the desire tree of Vedic literatures. It emanated from the lips of Sri Sukadeva Gosvami. Therefore this fruit has become even more tasteful, although its nectarean juice was already relishable for all, including liberated souls.

TEXT 4, naimise 'nimisa-ksetre, rsayah
saunakadayah, satram svargaya lokaya, sahasra-
samam asata,

TRANSLATION

Once, in a holy place in the forest of Naimisaranya, great sages headed by the sage Saunaka assembled to perform a great thousand-year sacrifice for the satisfaction of the Lord and His devotees.

TEXT 5, ta ekada tu munayah, pratar huta-hutagnayah, sat-krtam sutam asinam, papracchur idam adarat,

TRANSLATION

One day, after finishing their morning duties by burning a sacrificial fire and offering a seat of esteem to Srila Suta Gosvami, the great sages made inquiries, with great respect, about the following matters.

TEXT 6 rsaya ucuh, tvaya khalu puranani,
setihasani canagha, akhyatany apy adhitani,
dharma-sastrani yany uta,

TRANSLATION

The sages said: Respected Suta Gosvami, you are completely free from all vice. You are well versed in all the scriptures famous for religious life, and in the Puranas and the histories as well, for you have gone through them under proper guidance and have also explained them.

TEXT 7, yani veda-vidam srestho, bhagavan
badarayanah, anye ca munayah suta, paravara-
vido viduh,

TRANSLATION

Being the eldest learned Vedantist, O Suta Gosvami, you are acquainted with the knowledge of Vyasadeva, who is the incarnation of Godhead, and you also know other sages who are fully versed in all kinds of physical and metaphysical knowledge.

TEXT 8, vettha tvam saumya tat sarvam, tattvatas
tad-anugrahat, bruyuh snigdhasya sisyasya,
guravo guhyam apy uta,

TRANSLATION

And because you are submissive, your spiritual masters have endowed you with all the favors bestowed upon a gentle disciple. Therefore you can tell us all that you have scientifically learned from them.

TEXT 9, tatra tatranjasayusman, bhavata yad
viniscitam, pumsam ekantatah sreyas, tan nah
samsitum arhasi,

TRANSLATION

Please, therefore, being blessed with many years, explain to us, in an easily understandable way, what you have ascertained to be the absolute and ultimate good for the people in general.

TEXT 10, prayenalpayusah sabhya, kalav asmin
yuge janah, mandah sumanda-matayo, manda-
bhagya hy upadrutah,

TRANSLATION

O learned one, in this iron age of Kali men have but short lives. They are quarrelsome, lazy, misguided, unlucky and, above all, always disturbed.

TEXT 11, bhurini bhuri-karmani, srotavyani
vibhagasah, atah sadho 'tra yat saram,
samuddhrtya manisaya, bruhi bhadraya
bhutanam, yenatma suprasidati,

TRANSLATION

There are many varieties of scriptures, and in all of them there are many prescribed duties, which can be learned only after many years of study in their various divisions. Therefore, O sage, please select the essence of all these scriptures and explain it for the good of all living beings, that by such instruction their hearts may be fully satisfied.

TEXT 12, suta janasi bhadram te, bhagavan
satvatam patih, devakyam vasudevasya, jato
yasya cikirsaya,

TRANSLATION

All blessings upon you, O Suta Gosvami. You know for what purpose the Personality of Godhead appeared in the womb of Devaki as the son of Vasudeva.

TEXT 13, tan nah susrusamananam, arhasy
anganuvarnitum, yasyavatara bhutanam, ksemaya
ca bhavaya ca,

TRANSLATION

O Suta Gosvami, we are eager to learn about the Personality of Godhead and His incarnations. Please explain to us those teachings imparted by previous masters [acaryas], for one is uplifted both by speaking them and by hearing them.

TEXT 14, apannah samsrtim ghoram, yan-nama
vivaso grnan, tatah sadyo vimucyeta, yad bibheti
svayam bhayam,

TRANSLATION

Living beings who are entangled in the complicated meshes of birth and death can be

freed immediately by even unconsciously chanting the holy name of Krsna, which is feared by fear personified.

TEXT 15, yat-pada-samsrayah suta, munayah prasamayanah, sadyah punanty upasprstah, svardhuny-apo 'nusevaya,

TRANSLATION

O Suta, those great sages who have completely taken shelter of the lotus feet of the Lord can at once sanctify those who come in touch with them, whereas the waters of the Ganges can sanctify only after prolonged use.

TEXT 16, ko va bhagavatas tasya, punya-slokedya-karmanah, suddhi-kamo na srnuyad, yasah kali-malapaham,

TRANSLATION

Who is there, desiring deliverance from the vices of the age of quarrel, who is not willing to hear the virtuous glories of the Lord?

TEXT 17, tasya karmany udarani, parigitani suribhih, bruhi nah sraddadhananam, lilaya dadhatah kalah,

TRANSLATION

His transcendental acts are magnificent and gracious, and great learned sages like Narada sing of them. Please, therefore, speak to us, who are eager to hear about the adventures He performs in His various incarnations.

TEXT 18, athakhyahi harer dhimann, avatara-kathah subhah, lila vidadhatah svairam, isvarasyatma-mayaya,

TRANSLATION

O wise Suta, please narrate to us the transcendental pastimes of the Supreme Godhead's multi-incarnations. Such auspicious adventures and pastimes of the Lord, the supreme controller, are performed by His internal powers.

TEXT 19, vayam tu na vitrpyama, uttama-sloka-vikrame, yac-chrvatam rasa-jnanam, svadu svadu pade pade,

TRANSLATION

We never tire of hearing the transcendental pastimes of the Personality of Godhead, who is glorified by hymns and prayers. Those who have developed a taste for transcendental relationships with Him relish hearing of His pastimes at every moment.

TEXT 20, krtavan kila karmani, saha ramena kesavah, atimartyani bhagavan, gudhah kapata manusah,

TRANSLATION

Lord Sri Krsna, the Personality of Godhead, along with Balarama, played like a human being, and so masked He performed many superhuman acts.

TEXT 21, kalim agatam ajnaya, ksetre 'smin vaisnave vayam, asina dirgha-satrena, kathayam saksana hareh,

TRANSLATION

Knowing well that the age of Kali has already begun, we are assembled here in this holy place to hear at great length the transcendental message of Godhead and in this way perform sacrifice.

TEXT 22, tvam nah sandarsito dhatra, dustaram nistitirsatam, kalim sattva-haram pumsam, karna-dhara ivarnavam,

TRANSLATION

We think that we have met Your Goodness by the will of providence, just so that we may accept you as captain of the ship for those who desire to cross the difficult ocean of Kali, which deteriorates all the good qualities of a human being.

TEXT 23, bruhi yogesvare krsne, brahmanye dharma-varmani, svam kastham adhunopete. dharmah kam saranam gatah,

TRANSLATION

Since Sri Krsna, the Absolute Truth, the master of all mystic powers, has departed for His own abode, please tell us to whom the

religious principles have now gone for shelter.

Chapter Two Divinity and Divine Service

TEXT 1 vyasa uvaca, iti samprasna-samhrsto, vipranam raumaharsanah, pratipujya vacas tesam, pravaktum upacakrame,

TRANSLATION

Ugrasrava [Suta Gosvami], the son of Romaharsana, being fully satisfied by the perfect questions of the brahmanas, thanked them and thus attempted to reply.

TEXT 2 suta uvaca, yam pravrajantam anupetam apeta-krtym, dvaipayano viraha-katara ajuhava, putreti tan-mayataya taravo 'bhinedus, tam sarva-bhuta-hrdayam munim anato 'smi,

TRANSLATION

Srila Suta Gosvami said: Let me offer my respectful obeisances unto that great sage [Sukadeva Gosvami] who can enter the hearts of all. When he went away to take up the renounced order of life [sannyasa], leaving home without undergoing reformation by the sacred thread or the ceremonies observed by the higher castes, his father, Vyasadeva, fearing separation from him, cried out, "O my son!" Indeed, only the trees, which were absorbed in the same feelings of separation, echoed in response to the begrieved father.

TEXT 3, yah svanubhavam akhila-sruti-saram ekam, adhyatma-dipam atititirsatam tamo 'ndham, samsarinam karunayaha purana-guhyam, tam vyasa-sunum upayami gurum muninam,

TRANSLATION

Let me offer my respectful obeisances unto him [Suka], the spiritual master of all sages, the son of Vyasadeva, who, out of his great compassion for those gross materialists who struggle to cross over the darkest regions of material existence, spoke this most confidential supplement to the cream of Vedic knowledge,

after having personally assimilated it by experience.

TEXT 4, narayanam namaskrtya, naram caiva narottamam, devim sarasvatim vyasam, tato jayam udirayet,

TRANSLATION

Before reciting this Srimad-Bhagavatam, which is the very means of conquest, one should offer respectful obeisances unto the Personality of Godhead, Narayana, unto Narayana Rsi, the supermost human being, unto mother Sarasvati, the goddess of learning, and unto Srila Vyasadeva, the author.

TEXT 5, munayah sadhu prsto 'ham, bhavadbhir loka-mangalam, yat krtah krsna-samprasno, yenatma suprasidati,

TRANSLATION

O sages, I have been justly questioned by you. Your questions are worthy because they relate to Lord Krsna and so are of relevance to the world's welfare. Only questions of this sort are capable of completely satisfying the self.

TEXT 6, sa vai pumsam paro dharmo, yato bhaktir adhoksaje, ahaituky apratihata, yayatma suprasidati,

TRANSLATION

The supreme occupation [dharma] for all humanity is that by which men can attain to loving devotional service unto the transcendent Lord. Such devotional service must be unmotivated and uninterrupted to completely satisfy the self.

TEXT 7, vasudeve bhagavati, bhakti-yogah prayojitah, janayaty asu vairagyam, jnanam ca yad ahaitukam,

TRANSLATION

By rendering devotional service unto the Personality of Godhead, Sri Krsna, one immediately acquires causeless knowledge and detachment from the world.

TEXT 8, dharmah svanusthitah pumsam,
visvaksena-kathasu yah, notpadayed yadi ratim,
srama eva hi kevalam,

TRANSLATION

The occupational activities a man performs according to his own position are only so much useless labor if they do not provoke attraction for the message of the Personality of Godhead.

TEXT 9, dharmasya hy apavargyasya, nartho 'rthayopakalpate, narthasya dharmakantasya,
kamo labhaya hi smrtah,

TRANSLATION

All occupational engagements are certainly meant for ultimate liberation. They should never be performed for material gain. Furthermore, according to sages, one who is engaged in the ultimate occupational service should never use material gain to cultivate sense gratification.

TEXT 10, kamasya nendriya-pritir, labho jiveta yavata, jivasya tattva-jijnasa, nartho yas ceha karmabhih,

TRANSLATION

Life's desires should never be directed toward sense gratification. One should desire only a healthy life, or self-preservation, since a human being is meant for inquiry about the Absolute Truth. Nothing else should be the goal of one's works.

TEXT 11, vadanti tat tattva-vidas, tattvam yaj jnanam advayam, brahmeti paramatmeti,
bhagavan iti sabdyate,

TRANSLATION

Learned transcendentalists who know the Absolute Truth call this nondual substance Brahman, Paramatma or Bhagavan.

TEXT 12, tac chraddadhana munayo, jnana-vairagya-yuktaya, pasyanty atmani catmanam,
bhaktya sruta-grhitaya,

TRANSLATION

The seriously inquisitive student or sage, well

equipped with knowledge and detachment, realizes that Absolute Truth by rendering devotional service in terms of what he has heard from the Vedanta-sruti.

TEXT 13, atah pumbhir dvija-srestha,
varnasrama-vibhagasah, svanusthitasya
dharmasya, samsiddhir hari-tosanam,

TRANSLATION

O best among the twice-born, it is therefore concluded that the highest perfection one can achieve by discharging the duties prescribed for one's own occupation according to caste divisions and orders of life is to please the Personality of Godhead.

TEXT 14, tasmad ekena manasa, bhagavan satvatam patih, srotavyah kirtitavyas ca, dhyeyah
pujyas ca nityada,

TRANSLATION

Therefore, with one-pointed attention, one should constantly hear about, glorify, remember and worship the Personality of Godhead, who is the protector of the devotees.

TEXT 15, yad-anudhyasina yuktah, karma-granthi-nibandhanam, chindanti kovidas tasya, ko na kuryat katha-ratim,

TRANSLATION

With sword in hand, intelligent men cut through the binding knots of reactionary work [karma] by remembering the Personality of Godhead. Therefore, who will not pay attention to His message?,

TEXT 16, susrusoh sraddadhanasya, vasudeva-katha-rucih, syan mahat-sevaya viprah, punya-tirtha-nisevanat,

TRANSLATION

O twice-born sages, by serving those devotees who are completely freed from all vice, great service is done. By such service, one gains affinity for hearing the messages of Vasudeva.

TEXT 17, srnvatam sva-kathah krsnah, punya-sravana-kirtanah, hrday antah stho hy abhadrani,
vidhunoti suhrt satam,

TRANSLATION

Sri Krsna, the Personality of Godhead, who is the Paramatma [Supersoul] in everyone's heart and the benefactor of the truthful devotee, cleanses desire for material enjoyment from the heart of the devotee who has developed the urge to hear His messages, which are in themselves virtuous when properly heard and chanted.

TEXT 18, *nasta-prayesv abhadresu, nityam bhagavata-sevaya, bhagavaty uttama-sloke, bhaktir bhavati naisthiki,*

TRANSLATION

By regular attendance in classes on the Bhagavatam and by rendering of service to the pure devotee, all that is troublesome to the heart is almost completely destroyed, and loving service unto the Personality of Godhead, who is praised with transcendental songs, is established as an irrevocable fact.

TEXT 19, *tada rajas-tamo-bhavah, kama-lobhadayas ca ye, ceta etair anaviddham, sthitam sattve prasidati,*

TRANSLATION

As soon as irrevocable loving service is established in the heart, the effects of nature's modes of passion and ignorance, such as lust, desire and hankering, disappear from the heart. Then the devotee is established in goodness, and he becomes completely happy.

TEXT 20, *evam prasanna-manaso, bhagavad-bhakti-yogatah, bhagavat-tattva-vijnanam, mukta-sangasya jayate,*

TRANSLATION

Thus established in the mode of unalloyed goodness, the man whose mind has been enlivened by contact with devotional service to the Lord gains positive scientific knowledge of the Personality of Godhead in the stage of liberation from all material association.

TEXT 21, *bhidyate hrdaya-granthis, chidyante sarva-samsayah, ksiyante casya karmani, drsta evatmanisvare,*

TRANSLATION

Thus the knot in the heart is pierced, and all misgivings are cut to pieces. The chain of fruitive actions is terminated when one sees the self as master.

TEXT 22, *ato vai kavayo nityam, bhaktim paramaya muda, vasudeve bhagavati, kurvanti atma-prasadanim,*

TRANSLATION

Certainly, therefore, since time immemorial, all transcendentalists have been rendering devotional service to Lord Krsna, the Personality of Godhead, with great delight, because such devotional service is enlivening to the self.

TEXT 23, *sattvam rajas tama iti prakrter gunas tair, yuktah parah purusa eka ihasya dhatte, sthity-adaye hari-virinci-hareti samjnah, sreyamsi tatra khalu sattva-tanor nrnam syuh,*

TRANSLATION

The transcendental Personality of Godhead is indirectly associated with the three modes of material nature, namely passion, goodness and ignorance, and just for the material world's creation, maintenance and destruction He accepts the three qualitative forms of Brahma, Visnu and Siva. Of these three, all human beings can derive ultimate benefit from Visnu, the form of the quality of goodness.

TEXT 24, *parthivad daruno dhumas, tasmat agnis trayimayah, tamasas tu rajas tasmat, sattvam yad brahma-darsanam,*

TRANSLATION

Firewood is a transformation of earth, but smoke is better than the raw wood. And fire is still better, for by fire we can derive the benefits of superior knowledge [through Vedic sacrifices]. Similarly, passion [rajas] is better than ignorance [tamas], but goodness [sattva] is best because by goodness one can come to realize the Absolute Truth.

TEXT 25, *bhejire munayo 'thagre, bhagavantam adhoksajam, sattvam visuddham ksemaya,*

kalpante ye 'nu tan iha,

TRANSLATION

Previously all the great sages rendered service unto the Personality of Godhead due to His existence above the three modes of material nature. They worshiped Him to become free from material conditions and thus derive the ultimate benefit. Whoever follows such great authorities is also eligible for liberation from the material world.

TEXT 26, mumuksavo ghora-rupan, hitva bhutapatin atha, narayana-kalah santa, bhajanti hy anasuyavah,

TRANSLATION

Those who are serious about liberation are certainly nonenvious, and they respect all. Yet they reject the horrible and ghastly forms of the demigods and worship only the all-blissful forms of Lord Visnu and His plenary portions.

TEXT 27, rajas-tamah-prakrtayah, sama-sila bhajanti vai, pitr-bhuta-prajesadin, sriyaisvaryaprajepsavah,

TRANSLATION

Those who are in the modes of passion and ignorance worship the forefathers, other living beings and the demigods who are in charge of cosmic activities, for they are urged by a desire to be materially benefited with women, wealth, power and progeny.

TEXTS 28-29, vasudeva-para veda, vasudeva-para makhah, vasudeva-para yoga, vasudeva-parah kriyah, , vasudeva-param jnanam, vasudeva-param tapah, vasudeva-paro dharmo, vasudeva-para gatih,

TRANSLATION

In the revealed scriptures, the ultimate object of knowledge is Sri Krsna, the Personality of Godhead. The purpose of performing sacrifice is to please Him. Yoga is for realizing Him. All fruitive activities are ultimately rewarded by Him only. He is supreme knowledge, and all severe austerities are performed to know Him. Religion [dharma] is rendering loving service unto Him. He is the supreme goal of life.

TEXT 30, sa evedam sasarjagre, bhagavan atma-mayaya, sad-asad-rupaya casau, gunamayaguno vibhuh,

TRANSLATION

In the beginning of the material creation, that Absolute Personality of Godhead [Vasudeva], in His transcendental position, created the energies of cause and effect by His own internal energy.

TEXT 31, taya vilasitesv esu, gunesu gunavaniva, antah-pravista abhati, vijnanena vijrmbhitah,

TRANSLATION

After creating the material substance, the Lord [Vasudeva] expands Himself and enters into it. And although He is within the material modes of nature and appears to be; one of the created beings, He is always fully enlightened in His transcendental position.

TEXT 32, yatha hy avahito vahnir, darusv ekah sva-yonis, naneva bhati visvatma, bhutesu ca tatha puman,

TRANSLATION

The Lord, as Supersoul, pervades all things, just as fire permeates wood, and so He appears to be of many varieties, though He is the absolute one without a second.

TEXT 33, asau gunamayair bhavair, bhuta-suksmendriyatmabhih, sva-nirmitesu nirvisto, bhunkte bhutesu tad-gunan,

TRANSLATION

The Supersoul enters into the bodies of the created beings who are influenced by the modes of material nature and causes them to enjoy the effects of these modes by the subtle mind.

TEXT 34, bhavayaty esa sattvena, lokan vai loka-bhavanah, lilavataranurato, deva-tiryam-naradisu,

TRANSLATION

Thus the Lord of the universes maintains all planets inhabited by demigods, men and lower animals. Assuming the roles of incarnations,

He performs pastimes to reclaim those in the

mode of pure goodness.

Chapter Three Krsna Is the Source of All Incarnations

TEXT 1 sutu uvaca, jagrhe paurusam rupam, bhagavan mahad-adibhiih, sambhutam sodasakalam, adau loka-sisrksaya,

TRANSLATION

Suta said: In the beginning of the creation, the Lord first expanded Himself in the universal form of the purusa incarnation and manifested all the ingredients for the material creation. And thus at first there was the creation of the sixteen principles of material action. This was for the purpose of creating the material universe.

TEXT 2, yasyambhasi sayanasya, yoga-nidram vitanvatah, nabhi-hradambujad asid, brahma visva-srjam pathi,

TRANSLATION

A part of the purusa lies down within the water of the universe, from the navel lake of His body sprouts a lotus stem, and from the lotus flower atop this stem, Brahma, the master of all engineers in the universe, becomes manifest.

TEXT 3, yasyavayava-samsthainih, kalpito loka-vistarah, tad vai bhagavato rupam, visuddham sattvam urjitam,

TRANSLATION

It is believed that all the universal planetary systems are situated on the extensive body of the purusa, but He has nothing to do with the created material ingredients. His body is eternally in spiritual existence par excellence.

TEXT 4, pasyanty ado rupam adabhra-caksusa, sahasra-padoru-bhujananadbhutam, sahasra-murdha-sravanaksi-nasikam, sahasra-maulyambar-a-kundalollasat,

TRANSLATION

The devotees, with their perfect eyes, see the transcendental form of the purusa who has thousands of legs, thighs, arms and faces--all extraordinary. In that body there are thousands of heads, ears, eyes and noses. They are decorated with thousands of helmets and glowing earrings and are adorned with garlands.

TEXT 5, etan nanavataranam, nidhanam bijam avyayam, yasyamsamsena srjyante, deva-tiryagnaradayah,

TRANSLATION

This form [the second manifestation of the purusa] is the source and indestructible seed of multifarious incarnations within the universe. From the particles and portions of this form, different living entities, like demigods, men and others, are created.

TEXT 6, sa eva prathamam devah, kaumaram sargam asritah, cacara duscaram brahma, brahmacaryam akhanditam,

TRANSLATION

First of all, in the beginning of creation, there were the four unmarried sons of Brahma [the Kumaras], who, being situated in a vow of celibacy, underwent severe austerities for realization of the Absolute Truth.

TEXT 7, dvitiyam tu bhavayasya, rasatala-gatam mahim, uddharisyann upadatta, yajnesah saukaram vapuh,

TRANSLATION

The supreme enjoyer of all sacrifices accepted the incarnation of a boar [the second incarnation], and for the welfare of the earth He lifted the earth from the nether regions of the universe.

TEXT 8, trtiyam rsi-sargam vai, devarsitvam upetya sah, tantram satvatam acasta, naiskarmyam karmanam yatah,

TRANSLATION
In the millennium of the rsis, the Personality of

Godhead accepted the third empowered incarnation in the form of Devarsi Narada, who is a great sage among the demigods. He collected expositions of the Vedas which deal with devotional service and which inspire nonfruitive action.

TEXT 9, turye dharma-kala-sarge, nara-narayana rsi, bhutvatmopasamopetam, akarod duscaram tapah,

TRANSLATION

In the fourth incarnation, the Lord became Nara and Narayana, the twin sons of the wife of King Dharma. Thus He undertook severe and exemplary penances to control the senses.

TEXT 10, pancamah kapilo nama, siddhesah kala-viplutam, provacasuraye sankhyam, tattva-grama-vinirnayam,

TRANSLATION

The fifth incarnation, named Lord Kapila, is foremost among perfected beings. He gave an exposition of the creative elements and metaphysics to Asuri Brahmana, for in course of time this knowledge had been lost.

TEXT 11, sastham atrer apatyatvam, vrtah prapto 'nasuyaya, anviksikim alarkaya, prahladadibhya ucivan,

TRANSLATION

The sixth incarnation of the purusa was the son of the sage Atri. He was born from the womb of Anasuya, who prayed for an incarnation. He spoke on the subject of transcendence to Alarka, Prahlada and others [Yadu, Haihaya, etc.].

TEXT 12, tatah saptama akutyam, rucer yajno 'bhyajayata, sa yamadyaih sura-ganair, apat svayambhuvantaram,

TRANSLATION

The seventh incarnation was Yajna, the son of Prajapati Ruci and his wife Akuti. He controlled the period during the change of the Svayambhuva Manu and was assisted by demigods such as His son Yama.

TEXT 13, astame merudevyam tu, nabher jata urukramah, darsayan vartma dhiranam, sarvasrama-namaskrtam,

TRANSLATION

The eighth incarnation was King Rsabha, son of King Nabhi and his wife Merudevi. In this incarnation the Lord showed the path of perfection, which is followed by those who have fully controlled their senses and who are honored by all orders of life.

TEXT 14, rsibhir yacito bheje, navamam parthivam vapuh, dugdhemam osadhir vipras, tenayam sa usattamah,

TRANSLATION

O brahmanas, in the ninth incarnation, the Lord, prayed for by sages, accepted the body of a king [Prthu] who cultivated the land to yield various produces, and for that reason the earth was beautiful and attractive.

TEXT 15, rupam sa jagrhe matsyam, caksusodadhi-samplave, navy aroanya mahimayyam, apad vaivasvatam manum,

TRANSLATION

When there was a complete inundation after the period of the Caksusa Manu and the whole world was deep within water, the Lord accepted the form of a fish and protected Vaivasvata Manu, keeping him up on a boat.

TEXT 16, surasuranam udadhim, mathnatam mandaracalam, dadhre kamatha-rupena, prstha ekadase vibhuh,

TRANSLATION

The eleventh incarnation of the Lord took the form of a tortoise whose shell served as a pivot for the Mandaracala Hill, which was being used as a churning rod by the theists and atheists of the universe.

TEXT 17, dhanvantaram dvadasamam, trayodasamam eva ca, apayayat suran anyan, mohinya mohayan striya,

TRANSLATION

In the twelfth incarnation, the Lord appeared

as Dhanvantari, and in the thirteenth He allured the atheists by the charming beauty of a woman and gave nectar to the demigods to drink.

TEXT 18, caturdasam narasimham, bibhrad daityendram urjitam, dadara karajair urav, erakam kata-krd yatha,

TRANSLATION

In the fourteenth incarnation, the Lord appeared as Nrsimha and bifurcated the strong body of the atheist Hiranyakasipu with His nails, just as a carpenter pierces cane.

TEXT 19, pancadasam vamanakam, krtvagad adhvaram baleh, pada-trayam yacamanah, pratyaditsus tri-pistapam,

TRANSLATION

In the fifteenth incarnation, the Lord assumed the form of a dwarf-brahmana [Vamana] and visited the arena of sacrifice arranged by Maharaja Bali. Although at heart He was willing to regain the kingdom of the three planetary systems, He simply asked for a donation of three steps of land.

TEXT 20, avatare sodasame, pasyan brahma-druho nrpan, trih-sapta-krtvah kupito, nih-ksatram akaron mahim,

TRANSLATION

In the sixteenth incarnation of the Godhead, the Lord [as Bhrgupati] annihilated the administrative class [ksatriyas] twenty-one times, being angry with them because of their rebellion against the brahmanas [the intelligent class].

TEXT 21, tatah saptadase jatah, satyavatyam parasarat, cakre veda-taroh sakha, drstva pumso 'lpa-medhasah,

TRANSLATION

Thereafter, in the seventeenth incarnation of Godhead, Sri Vyasa deva appeared in the womb of Satyavati through Parasara Muni, and he divided the one Veda into several branches and subbranches, seeing that the people in general were less intelligent.

TEXT 22, nara-devatvam apannah, sura-karya-cikirsaya, samudra-nigrahadini, cakre viryany atah param,

TRANSLATION

In the eighteenth incarnation, the Lord appeared as King Rama. In order to perform some pleasing work for the demigods, He exhibited superhuman powers by controlling the Indian Ocean and then killing the atheist King Ravana, who was on the other side of the sea.

TEXT 23, ekonavimse vimsatime, vrsnisu prapya janmani, rama-krsnav iti bhuvo, bhagavan aharad bharam,

TRANSLATION

In the nineteenth and twentieth incarnations, the Lord advented Himself as Lord Balarama and Lord Krsna in the family of Vrsni [the Yadu dynasty], and by so doing He removed the burden of the world.

TEXT 24, tatah kalau sampravrte, sammohaya sura-dvisam, buddho namnanjana-sutah, kikatesu bhavisyati,

TRANSLATION

Then, in the beginning of Kali-yuga, the Lord will appear as Lord Buddha, the son of Anjana, in the province of Gaya, just for the purpose of deluding those who are envious of the faithful theist.

TEXT 25, athasau yuga-sandhyayam, dasyu-prayesu rajasu, janita visnu-yasaso, namna kalkir jagat-patih,

TRANSLATION

Thereafter, at the conjunction of two yugas, the Lord of the creation will take His birth as the Kalki incarnation and become the son of Visnu Yasa. At this time the rulers of the earth will have degenerated into plunderers.

TEXT 26, avatara hy asankhyeya, hareh sattvanidher dvijah, yathavidasinh kulyah, sarasah syuh sahasrasah,

TRANSLATION

O brahmanas, the incarnations of the Lord are innumerable, like rivulets flowing from inexhaustible sources of water.

TEXT 27, rsayo manavo deva, manu-putra mahaujasah, kalah sarve harer eva, saprajapatayah smrtah,

TRANSLATION

All the rsis, Manus, demigods and descendants of Manu, who are especially powerful, are plenary portions or portions of the plenary portions of the Lord. This also includes the Prajapatis.

TEXT 28, ete camsa-kalah pumsah, krsnas tu bhagavan svayam, indrari-vyakulam lokam, mrdayanti yuge yuge,

TRANSLATION

All of the above-mentioned incarnations are either plenary portions or portions of the plenary portions of the Lord, but Lord Sri Krsna is the original Personality of Godhead. All of them appear on planets whenever there is a disturbance created by the atheists. The Lord incarnates to protect the theists.

TEXT 29, janma guhyam bhagavato, ya etat prayato narah, sayam pratar grnan bhaktya, duhkha-gramad vimucyate,

TRANSLATION

Whoever carefully recites the mysterious appearances of the Lord, with devotion in the morning and in the evening, gets relief from all miseries of life.

TEXT 30, etad rupam bhagavato, hy arupasya cid-atmanah, maya-gunair viracitam, mahadadibhir atmani,

TRANSLATION

The conception of the virat universal form of the Lord, as appearing in the material world, is imaginary. It is to enable the less intelligent [and neophytes] to adjust to the idea of the Lord's having form. But factually the Lord has no material form.

TEXT 31, yatha nabhasi meghaugho, renur va

parthivo 'nile, evam drastari drsyatvam, aropitam abuddhibhish,

TRANSLATION

Clouds and dust are carried by the air, but less intelligent persons say that the sky is cloudy and the air is dirty. Similarly, they also implant material bodily conceptions on the spirit self.

TEXT 32, atah param yad avyaktam, avyudhaguna-brmhitam, adrstsasruta-vastutvat, sa jivo yat punar-bhavah,

TRANSLATION

Beyond this gross conception of form is another, subtle conception of form which is without formal shape and is unseen, unheard and unmanifest. The living being has his form beyond this subtlety, otherwise he could not have repeated births.

TEXT 33, yatreme sad-asad-rupe, pratisiddhe sva-samvida, avidyayatmani krte, iti tad brahma-darsanam,

TRANSLATION

Whenever a person experiences, by self-realization, that both the gross and subtle bodies have nothing to do with the pure self, at that time he sees himself as well as the Lord.

TEXT 34, yady esoparata devi, maya vaisaradi matih, sampanna eveti vidur, mahimni sve mahiyate,

TRANSLATION

If the illusory energy subsides and the living entity becomes fully enriched with knowledge by the grace of the Lord, then he becomes at once enlightened with self-realization and thus becomes situated in his own glory.

TEXT 35, evam janmani karmani, hy akartur ajanasya ca, varnayanti sma kavayo, veda-guhyanu hrt-pateh,

TRANSLATION

Thus learned men describe the births and activities of the unborn and inactive, which is undiscoverable even in the Vedic literatures.

He is the Lord of the heart.

TEXT 36, sa va idam visvam amogha-lilah, srjaty
avaty atti na sajjate 'smin, bhutesu cantarhita
atma-tantrah, sad-vargikam jighrati sad-gunesah,

TRANSLATION

The Lord, whose activities are always spotless, is the master of the six senses and is fully omnipotent with six opulences. He creates the manifested universes, maintains them and annihilates them without being in the least affected. He is within every living being and is always independent.

TEXT 37, na casya kascin nipunena dhatur, avaiti
jantuh kumanisa utih, namani rupani mano-
vacobhiih, santanvato nata-caryam ivajnah,

TRANSLATION

The foolish with a poor fund of knowledge cannot know the transcendental nature of the forms, names and activities of the Lord, who is playing like an actor in a drama. Nor can they express such things, neither in their speculations nor in their words.

TEXT 38, sa veda dhatuh padavim parasya,
duranta-viryasya rathanga-paneh, yo 'mayaya
santatayanuvrttya, bhajeta tat-pada-saroja-
gandham,

TRANSLATION

Only those who render unreserved, uninterrupted, favorable service unto the lotus feet of Lord Krsna, who carries the wheel of the chariot in His hand, can know the creator of the universe in His full glory, power and transcendence.

TEXT 39, atheha dhanya bhagavanta ittham, yad
vasudeve 'khila-loka-nathe, kurvanti sarvatmakam
atma-bhavam, na yatra bhuyah parivarta ugrah,

TRANSLATION

Only by making such inquiries in this world can one be successful and perfectly cognizant, for such inquiries invoke transcendental ecstatic love unto the Personality of Godhead, who is the proprietor of all the universes, and guarantee cent-percent immunity from the dreadful repetition of birth and death.

TEXT 40, idam bhagavatam nama, puranam
brahma-sammitam, uttama-sloka-caritam, cakara
bhagavan rsih, nihsreyasaya lokasya, dhanyam
svasty-ayanam mahat,

TRANSLATION

This Srimad-Bhagavatam is the literary incarnation of God, and it is compiled by Srila Vyasadeva, the incarnation of God. It is meant for the ultimate good of all people, and it is all-successful, all-blissful and all-perfect.

TEXT 41, tad idam grahayam asa, sutam
atmavatam varam, sarva-vedetihasanam, saram
saram samuddhrtam,

TRANSLATION

Sri Vyasadeva delivered it to his son, who is the most respected among the self-realized, after extracting the cream of all Vedic literatures and histories of the universe.

TEXT 42, sa tu samsravayam asa, maharajam
pariksitam, prayopavistam gangayam, paritam
paramarsibhiih,

TRANSLATION

Sukadeva Gosvami, the son of Vyasadeva, in his turn delivered the Bhagavatam to the great Emperor Pariksit, who sat surrounded by sages on the bank of the Ganges, awaiting death without taking food or drink.

TEXT 43, krsne sva-dhamopagate, dharma-
jnanadibhiih saha, kalau nasta-drsam esa,
puranarko 'dhunoditah,

TRANSLATION

This Bhagavata Purana is as brilliant as the sun, and it has arisen just after the departure of Lord Krsna to His own abode, accompanied by religion, knowledge, etc. Persons who have lost their vision due to the dense darkness of ignorance in the age of Kali shall get light from this Purana.

TEXT 44, tatra kirtayato vipra, vprarser bhuri-
tejasah, aham cadhyagamam tatra, nivistas tad-
anugrahat, so 'ham vah sravayisyami,
yathadhitam yatha-mati,

TRANSLATION

O learned brahmanas, when Sukadeva Gosvami recited Bhagavatam there [in the presence of Emperor Pariksit], I heard him with rapt attention, and thus, by his mercy, I learned the Bhagavatam from that great and powerful sage. Now I shall try to make you hear the very same thing as I learned it from him and as I have realized it.

Chapter Four The Appearance of Sri Narada

TEXT 1 vyasa uvaca, iti bruvanam samstuya, muninam dirgha-satrinam, vrddhah kula-patih sutam, bahvraha saunako 'bravit,

TRANSLATION

On hearing Suta Gosvami speak thus, Saunaka Muni, who was the elderly, learned leader of all the rsis engaged in that prolonged sacrificial ceremony, congratulated Suta Gosvami by addressing him as follows.

TEXT 2 saunaka uvaca, sutu sutu maha-bhaga, vada no vadatam vara, katham bhagavatim punyam, yad aha bhagavan chukah,

TRANSLATION

Saunaka said: O Suta Gosvami, you are the most fortunate and respected of all those who can speak and recite. Please relate the pious message of Srimad-Bhagavatam, which was spoken by the great and powerful sage Sukadeva Gosvami.

TEXT 3, kasmin yuge pravrtteyam, sthane va kena hetuna, kutah sancoditah krsnah, krtavan samhitam munih,

TRANSLATION

In what period and at what place was this first begun, and why was this taken up? From where did Krsna-dvaipayana Vyasa, the great sage, get the inspiration to compile this literature?,

TEXT 4, tasya putro maha-yogi, sama-drn nirvikalpakah, ekanta-matir unnidro, gudho

mudha ivesyate,

TRANSLATION

His [Vyasadeva's] son was a great devotee, an equibalanced monist, whose mind was always concentrated in monism. He was transcendental to mundane activities, but being unexposed, he appeared like an ignorant person.

TEXT 5, drstvanuyantam rsim atmajam apy anagnam, devyo hriya paridadhur na sutasya citram, tad viksyu prechati munau jagadus tavasti, stri-pum-bhida na tu sutasya vivikta-drsteh,

TRANSLATION

While Sri Vyasadeva was following his son, beautiful young damsels who were bathing naked covered their bodies with cloth, although Sri Vyasadeva himself was not naked. But they had not done so when his son had passed. The sage inquired about this, and the young ladies replied that his son was purified and when looking at them made no distinction between male and female. But the sage made such distinctions.

TEXT 6, katham alaksitah pauraih, sampraptah kuru-jangalan, unmatta-muka-jadavad, vicaran gaja-sahvaye,

TRANSLATION

How was he [Srila Sukadeva, the son of Vyasa] recognized by the citizens when he entered the city of Hastinapura [now Delhi], after wandering in the provinces of Kuru and Jangala, appearing like a madman, dumb and retarded?,

TEXT 7, katham va pandaveyasya, rajarser munina saha, samvadah samabhit tata, yatraisa satvati srutih,

TRANSLATION

How did it so happen that King Pariksit met this great sage, making it possible for this great transcendental essence of the Vedas [Bhagavatam] to be sung to him?,

TEXT 8, sa go-dohana-matram hi, grhesu grha-medhinam, aveksate maha-bhagas, tirthi-kurvams

tad asramam,

TRANSLATION

He [Sukadeva Gosvami] was accustomed to stay at the door of a householder only long enough for a cow to be milked. And he did this just to sanctify the residence.

TEXT 9, abhimanyu-sutam sutam, prahur bhagavatottamam, tasya janma mahascaryam, karmani ca grnihi nah,

TRANSLATION

It is said that Maharaja Pariksit is a great first-class devotee of the Lord and that his birth and activities are all wonderful. Please tell us about him.

TEXT 10, sa samrat kasya va hetoh, pandunam mana-vardhanah, prayopavisto gangayam, anadryadhirat-sriyam,

TRANSLATION

He was a great emperor and possessed all the opulences of his acquired kingdom. He was so exalted that he was increasing the prestige of the Pandu dynasty. Why did he give up everything to sit down on the bank of the Ganges and fast until death?

TEXT 11, namanti yat-pada-niketam atmanah, sivaya haniya dhanani satravah, katham sa virah sriyam anga dustyajam, yuva-satotsrastum aho sahasubhih,

TRANSLATION

He was such a great emperor that all his enemies would come and bow down at his feet and surrender all their wealth for their own benefit. He was full of youth and strength, and he possessed insuperable kingly opulences. Why did he want to give up everything, including his life?

TEXT 12, sivaya lokasya bhavaya bhutaye, ya uttama-sloka-parayana janah, jivanti natmartham asau parasrayam, mumoca nirvidya kutah kalevaram,

TRANSLATION

Those who are devoted to the cause of the

Personality of Godhead live only for the welfare, development and happiness of others.

They do not live for any selfish interest. So even though the Emperor [Pariksit] was free from all attachment to worldly possessions, how could he give up his mortal body, which was shelter for others?

TEXT 13, tat sarvam nah samacaksva, prsto yad iha kincana, manye tvam visaye vacam, snatam anyatra chandasat,

TRANSLATION

We know that you are expert in the meaning of all subjects, except some portions of the Vedas, and thus you can clearly explain the answers to all the questions we have just put to you.

TEXT 14 sutu uvaca, dvapare samanuprapte, trtiye yuga-paryaye, jatah parasarad yogi, vasavyam kalaya hareh,

TRANSLATION

Suta Gosvami said: When the second millennium overlapped the third, the great sage [Vyasadeva] was born to Parasara in the womb of Satyavati, the daughter of Vasu.

TEXT 15, sa kadacit sarasvatya, upasprsyajalam sucih, vivikta eka asina, udite ravi-mandale,

TRANSLATION

Once upon a time he [Vyasadeva], as the sun rose, took his morning ablution in the waters of the Sarasvati and sat alone to concentrate.

TEXT 16, paravara-jnah sa rsih, kalenavyakta-ramhasa, yuga-dharma-vyatikaram, praptam bhuvi yuge yuge,

TRANSLATION

The great sage Vyasadeva saw anomalies in the duties of the millennium. This happens on the earth in different ages, due to unseen forces in the course of time.

TEXTS 17-18, bhautikanam ca bhavanam, sakti-hrasam ca tat-krtam, asraddadhanan nihsattvan, durmedhan hrsitayusah, , durbhagams ca janan viksy, munir divyena caksusa, sarva-varnasramanam yad, dadhyau hitam amogha-drk,

TRANSLATION

The great sage, who was fully equipped in knowledge, could see, through his transcendental vision, the deterioration of everything material, due to the influence of the age. He could also see that the faithless people in general would be reduced in duration of life and would be impatient due to lack of goodness. Thus he contemplated for the welfare of men in all statuses and orders of life.

TEXT 19, catur-hotram karma suddham, prajanam viksy a vaidikam, vyadadhad yajna-santatyai, vedam ekam catur-vidham,

TRANSLATION

He saw that the sacrifices mentioned in the Vedas were means by which the people's occupations could be purified. And to simplify the process he divided the one Veda into four, in order to expand them among men.

TEXT 20, rg-yajuh-samatharvakhya, vedas catvara uddhrtah, itihasa-puranam ca, pancamo veda ucyate,

TRANSLATION

The four divisions of the original sources of knowledge [the Vedas] were made separately. But the historical facts and authentic stories mentioned in the Puranas are called the fifth Veda.

TEXT 21, tatrarg-veda-dharah pailah, samago jaiminih kavih, vaisampayana evaiko, nisnato yajusam uta,

TRANSLATION

After the Vedas were divided into four divisions, Paila Rsi became the professor of the Rg Veda, Jaimini the professor of the Sama Veda, and Vaisampayana alone became glorified by the Yajur Veda.

TEXT 22, atharvangirasam asit, sumantur daruno munih, itihasa-puranam, pita me romaharsanah,

TRANSLATION

The Sumantu Muni Angira, who was very devotedly engaged, was entrusted with the Atharva Veda. And my father, Romaharsana,

was entrusted with the Puranas and historical record,

TEXT 23, ta eta rsayo vedam, svam svam vyasyann anekadha, sisyaih prasisyais tac-chisyair, vedas te sakhino 'bhavan,

TRANSLATION

All these learned scholars, in their turn, rendered their entrusted Vedas unto their many disciples, grand-disciples and great grand-disciples, and thus the respective branches of the followers of the Vedas came into being.

TEXT 24, ta eva veda durmedhair, dharyante purusair yatha, evam cakara bhagavan, vyasah krpna-vatsalah,

TRANSLATION

Thus the great sage Vyasaadeva, who is very kind to the ignorant masses, edited the Vedas so they might be assimilated by less intellectual men.

TEXT 25, stri-sudra-dvijabandhunam, trayi na sruti-gocara, karma-sreyasi mudhanam, sreya evam bhaved iha, iti bharatam akhyanam, krpaya munina krtam,

TRANSLATION

Out of compassion, the great sage thought it wise that this would enable men to achieve the ultimate goal of life. Thus he compiled the great historical narration called the Mahabharata for women, laborers and friends of the twice-born.

TEXT 26, evam pravrttasya sada, bhutanam sreyasi dvijah, sarvatmakenapi yada, natusyad dhrdayam tatah,

TRANSLATION

O twice-born brahmanas, still his mind was not satisfied, although he engaged himself in working for the total welfare of all people.

TEXT 27, natiprasidad dhrdayah, sarasvatyas tate sucau, vitarkayan vivikta-stha, idam covaca dharma-vit,

TRANSLATION

Thus the sage, being dissatisfied at heart, at once began to reflect, because he knew the essence of religion, and he said within himself:,

TEXTS 28-29, dhrta-vratena hi maya, chandamsi guravo 'gnayah, manita nirvyalikena, grhitam canusasanam, , bharata-vyapadesena, hy amnayarthas ca pradarsitah, drsyate yatra dharmadi, stri-sudradibhir apy uta,

TRANSLATION

I have, under strict disciplinary vows, unpretentiously worshiped the Vedas, the spiritual master and the altar of sacrifice. I have also abided by the rulings and have shown the import of disciplic succession through the explanation of the Mahabharata, by which even women, sudras and others [friends of the twice-born] can see the path of religion.

TEXT 30, tathapi bata me daihyo, hy atma caivatmana vibhuh, asampanna ivabhati, brahma-varcasya sattamah,

TRANSLATION

I am feeling incomplete, though I myself am fully equipped with everything required by the Vedas.

TEXT 31, kim va bhagavata dharma, na prayena nirupitah, priyah paramahamsanam, ta eva hy acyuta-priyah,

TRANSLATION

This may be because I did not specifically point out the devotional service of the Lord, which is dear both to perfect beings and to the infallible Lord.

TEXT 32, tasyaivam khilam atmanam, manyamanasya khidyatah, krsnasya narado 'bhyagad, asramam prag udahrtam,

TRANSLATION

As mentioned before, Narada reached the cottage of Krsna-dvaitayana Vyasa on the banks of the Sarasvati just as Vyasadeva was regretting his defects.

TEXT 33, tam abhijnaya sahasa, pratyutthayagatam munih, pujayam asa vidhivan, naradam sura-pujitam,

TRANSLATION

At the auspicious arrival of Sri Narada, Sri Vyasadeva got up respectfully and worshiped him, giving him veneration equal to that given to Brahmaji, the creator.

Chapter Five Narada's Instructions on Srimad-Bhagavatam for Vyasadeva

TEXT 1 sutu uvaca, atha tam sukham asina, upasinam brhac-chravah, devarsih praha vprarsim, vina-panih smayann iva,

TRANSLATION

Suta Gosvami said: Thus the sage amongst the gods [Narada], comfortably seated and apparently smiling, addressed the rsi amongst the brahmanas [Vedavyasa].

TEXT 2 narada uvaca, parasarya maha-bhaga, bhavatah kaccid atmana, paritusyati sarira, atma manasa eva va,

TRANSLATION

Addressing Vyasadeva, the son of Parasara, Narada inquired: Are you satisfied by identifying with the body or the mind as objects of self-realization?

TEXT 3, jijnasitam susampannam, api te mahad-adbhutam, krtavan bharatam yas tvam, sarvartha-paribrmhitam,

TRANSLATION

Your inquiries were full and your studies were also well fulfilled, and there is no doubt that you have prepared a great and wonderful work, the Mahabharata, which is full of all kinds of Vedic sequences elaborately explained.

TEXT 4, jijnasitam adhitam ca, brahma yat tat sanatanam, tathapi socasy atmanam, akrtartha iva prabho,

TRANSLATION

You have fully delineated the subject of impersonal Brahman as well as the knowledge derived therefrom. Why should you be despondent in spite of all this, thinking that you are undone, my dear prabhu?.

TEXT 5 vyasa uvaca, asty eva me sarvam idam tvayoktam, tathapi natma paritusyate me, tanmulam avyaktam agadha-bodham, prchamahe tvatma-bhavatma-bhutam,

TRANSLATION

Sri Vyasa said: All you have said about me is perfectly correct. Despite all this, I am not pacified. I therefore question you about the root cause of my dissatisfaction, for you are a man of unlimited knowledge due to your being the offspring of one [Brahma] who is self-born [without mundane father and mother].

TEXT 6, sa vai bhavan veda samasta-guhyam, upasito yat purusah puranah, paravareso manasaiva visvam, srjaty avaty atti gunair asangah,

TRANSLATION

My lord! Everything that is mysterious is known to you because you worship the creator and destroyer of the material world and the maintainer of the spiritual world, the original Personality of Godhead, who is transcendental to the three modes of material nature.

TEXT 7, tvam paryatann arka iva tri-lokim, antas- caro vayur ivatma-saksi, paravare brahmani dharmato vrataih, snatasya me nyunam alam vicaksva,

TRANSLATION

Like the sun, Your Goodness can travel everywhere in the three worlds, and like the air you can penetrate the internal region of everyone. As such, you are as good as the all-pervasive Supersoul. Please, therefore, find out the deficiency in me, despite my being absorbed in transcendence under disciplinary regulations and vows.

TEXT 8sri-narada uvaca, bhavatanudita-prayam, yaso bhagavato 'malam, yenaivasau na tasyeta,

manye tad darsanam khilam,

TRANSLATION

Sri Narada said: You have not actually broadcast the sublime and spotless glories of the Personality of Godhead. That philosophy which does not satisfy the transcendental senses of the Lord is considered worthless.

TEXT 9, yatha dharmadayas cartha, munivaryanukirtitah, na tatha vasudevasya, mahima hy anuvarnitah,

TRANSLATION

Although, great sage, you have very broadly described the four principles beginning with religious performances, you have not described the glories of the Supreme Personality, Vasudeva.

TEXT 10, na yad vacas citra-padam harer yaso, jagat-pavitram pragrni karhicit, tad vayasam tirtham usanti manasa, na yatra hamsa niramanty usik-ksayah,

TRANSLATION

Those words which do not describe the glories of the Lord, who alone can sanctify the atmosphere of the whole universe, are considered by saintly persons to be like unto a place of pilgrimage for crows. Since the all-perfect persons are inhabitants of the transcendental abode, they do not derive any pleasure there.

TEXT 11, tad-vag-visargo janatagha-viplavo, yasmin prati-slokam abaddhavaty api, namany anantasya yaso 'nkitani yat, srnvanti gayanti grnanti sadhavah,

TRANSLATION

On the other hand, that literature which is full of descriptions of the transcendental glories of the name, fame, forms, pastimes, etc. of the unlimited Supreme Lord is a different creation, full of transcendental words directed toward bringing about a revolution in the impious lives of this world's misdirected civilization. Such transcendental literatures, even though imperfectly composed, are heard, sung and accepted by purified men who are

thoroughly honest.

TEXT 12, naiskarmyam apy acyuta-bhava-varjitam, na sobhate jnanam alam nirajanam, kutah punah sasvad abhadram isvare, na carpitam karma yad apy akaranam,

TRANSLATION

Knowledge of self-realization, even though free from all material affinity, does not look well if devoid of a conception of the Infallible [God].

What, then, is the use of fruitive activities, which are naturally painful from the very beginning and transient by nature, if they are not utilized for the devotional service of the Lord?,

TEXT 13, atho maha-bhaga bhavan amogha-drk, suci-sravah satya-rato dhrita-vratah, urukramasyakhila-bandha-muktaye, samadhinanusmara tad-vicestitam,

TRANSLATION

O Vyasa, your vision is completely perfect. Your good fame is spotless. You are firm in vow and situated in truthfulness. And thus you can think of the pastimes of the Lord in trance for the liberation of the people in general from all material bondage.

TEXT 14, tato 'nyatha kincana yad vivaksatah, prthag drsas tat-krta-rupa-namabhih, na karhicit kvapi ca duhsthita matir, labheta vatahata-naur ivaspadam,

TRANSLATION

Whatever you desire to describe that is separate in vision from the Lord simply reacts, with different forms, names and results, to agitate the mind as the wind agitates a boat which has no resting place.

TEXT 15, jugupsitam dharma-krte 'nusasatah, svabhava-raktasya mahan vyatikramah, yad-vakyato dharma ititarah sthito, na manyate tasya nivaranam janah,

TRANSLATION

The people in general are naturally inclined to enjoy, and you have encouraged them in that way in the name of religion. This is verily

condemned and is quite unreasonable. Because they are guided under your instructions, they will accept such activities in the name of religion and will hardly care for prohibitions.

TEXT 16, vicaksano 'syarhati veditum vibhor, ananta-parasya nivrttitah sukham, pravartamanasya gunair anatmanas, tato bhavan darsaya cestitam vibhoh,

TRANSLATION

The Supreme Lord is unlimited. Only a very expert personality, retired from the activities of material happiness, deserves to understand this knowledge of spiritual values. Therefore those who are not so well situated, due to material attachment, should be shown the ways of transcendental realization, by Your Goodness, through descriptions of the transcendental activities of the Supreme Lord.

TEXT 17, tyaktva sva-dharmam caranambujam harer, bhajann apakvo 'tha patet tato yadi, yatra kva vabhadram abhud amusya kim, ko vartha apto 'bhajatam sva-dharmatah,

TRANSLATION

One who has forsaken his material occupations to engage in the devotional service of the Lord may sometimes fall down while in an immature stage, yet there is no danger of his being unsuccessful. On the other hand, a nondevotee, though fully engaged in occupational duties, does not gain anything.

TEXT 18, tasyaiva hetoh prayateta kovid, na labhyate yad bhramatam upary adhah, tal labhyate dukhavad anyatah sukham, kalena sarvatra gabhira-ramhasa,

TRANSLATION

Persons who are actually intelligent and philosophically inclined should endeavor only for that purposeful end which is not obtainable even by wandering from the topmost planet [Brahmaloka] down to the lowest planet [Patala]. As far as happiness derived from sense enjoyment is concerned, it can be obtained automatically in course of time, just as in course of time we obtain miseries even though we do not desire them.

TEXT 19, na vai janu jatu kathancanavrajen,
mukunda-sevy anyavad anga samsritim, smaran
mukundanghry-upaguhnam punar, vihatum
icchen na rasa-graho janah,

TRANSLATION

My dear Vyasa, even though a devotee of Lord Krsna sometimes falls down somehow or other, he certainly does not undergo material existence like others [fruitive workers, etc.] because a person who has once relished the taste of the lotus feet of the Lord can do nothing but remember that ecstasy again and again.

TEXT 20, idam hi visvam bhagavan ivetaro, yato jagat-sthana-nirodha-sambhavah, tad dhi svayam
veda bhavams tathapi te, pradesa-matram
bhavatah pradarsitam,

TRANSLATION

The Supreme Lord Personality of Godhead is Himself this cosmos, and still He is aloof from it. From Him only has this cosmic manifestation emanated, in Him it rests, and unto Him it enters after annihilation. Your good self knows all about this. I have given only a synopsis.

TEXT 21, tvam atmanatmanam avehy amogha-drk, parasya pumsah paramatmanah kalam, ajam
prajatam jagatah sivaya tan,
mahanubhavabhyudayo 'dhiganyatam,

TRANSLATION

Your Goodness has perfect vision. You yourself can know the Supersoul Personality of Godhead because you are present as the plenary portion of the Lord. Although you are birthless, you have appeared on this earth for the well-being of all people. Please, therefore, describe the transcendental pastimes of the Supreme Personality of Godhead Sri Krsna more vividly.

TEXT 22, idam hi pumsas tapasah srutasya va,
svistasya suktasya ca buddhi-dattayoh, avicyuto
'rthah kavibhir nirupito, yad-uttamasloka-
gunanuvarnam,

TRANSLATION

Learned circles have positively concluded that the infallible purpose of the advancement of knowledge, namely austerities, study of the Vedas, sacrifice, chanting of hymns and charity, culminates in the transcendental descriptions of the Lord, who is defined in choice poetry.

TEXT 23, aham puratita-bhave 'bhavam mune,
dasyas tu kasyascana veda-vadinam, nirupito
balaka eva yoginam, susrusane pravrsi
nirviviksatam,

TRANSLATION

O muni, in the last millennium I was born as the son of a certain maidservant engaged in the service of brahmanas who were following the principles of Vedanta. When they were living together during the four months of the rainy season, I was engaged in their personal service.

TEXT 24, te mayy apetakhila-capale 'rbhake,
dante 'dhrta-kridanake 'nuvartini, cakruh krpam
yadyapi tulya-darsanah, susrusamane munayo
'lpa-bhasini,

TRANSLATION

Although they were impartial by nature, those followers of the Vedanta blessed me with their causeless mercy. As far as I was concerned, I was self-controlled and had no attachment for sports, even though I was a boy. In addition, I was not naughty, and I did not speak more than required.

TEXT 25, uccista-lepan anumodito dvijaih, sakrt
sma bhunje tad-apasta-kilbisah, evam pravrttasya
visuddha-cetasas, tad-dharma evatma-rucih
prajayate,

TRANSLATION

Once only, by their permission, I took the remnants of their food, and by so doing all my sins were at once eradicated. Thus being engaged, I became purified in heart, and at that time the very nature of the transcendentalist became attractive to me.

TEXT 26, tatranvaham krsna-kathah pragayatam,
anugrahenasnavam manoharah, tah sraddhaya

me 'nupadam visrvatah, priyasravasya anga
mamabhavad ruci,

TRANSLATION

O Vyasadeva, in that association and by the mercy of those great Vedantists, I could hear them describe the attractive activities of Lord Krsna. And thus listening attentively, my taste for hearing of the Personality of Godhead increased at every step.

TEXT 27, tasmims tada labdha-rucer maha-mate,
priyasravasya askhalita matir mama, yayaham etat
sad-asat sva-mayaya, pasye mayi brahmani
kalpitam pare,

TRANSLATION

O great sage, as soon as I got a taste for the Personality of Godhead, my attention to hear of the Lord was unflinching. And as my taste developed, I could realize that it was only in my ignorance that I had accepted gross and subtle coverings, for both the Lord and I are transcendental.

TEXT 28, ittham sarat-pravrsikav rtu harer,
visrvato me 'nusavam yaso 'malam,
sankirtyanam munibhir mahatmabhir, bhaktih
pravrttatma-rajas-tamopaha,

TRANSLATION

Thus during two seasons--the rainy season and autumn--I had the opportunity to hear these great-souled sages constantly chant the unadulterated glories of the Lord Hari. As the flow of my devotional service began, the coverings of the modes of passion and ignorance vanished.

TEXT 29, tasyaivam me 'nuraktasya, prasritasya
hatainasah, sraddadhanasya balasya,
dantasyanucarasya ca,

TRANSLATION

I was very much attached to those sages. I was gentle in behavior, and all my sins were eradicated in their service. In my heart I had strong faith in them. I had subjugated the senses, and I was strictly following them with body and mind.

TEXT 30, jnanam guhyatamam yat tat, saksad

bhagavatoditam, anvavocan gamisyantah, krpaya
dina-vatsalah,

TRANSLATION

As they were leaving, those bhakti-vedantas, who are very kind to poor-hearted souls, instructed me in that most confidential subject which is instructed by the Personality of Godhead Himself.

TEXT 31, yenaivaham bhagavato, vasudevasya
vedhasah, mayanubhavam avidam, yena
gacchanti tat-padam,

TRANSLATION

By that confidential knowledge, I could understand clearly the influence of the energy of Lord Sri Krsna, the creator, maintainer and annihilator of everything. By knowing that, one can return to Him and personally meet Him.

TEXT 32, etat samsucitam brahmams, tapa-traya-cikitsitam, yad isvare bhagavati, karma brahmani
bhavitam,

TRANSLATION

O Brahmana Vyasadeva, it is decided by the learned that the best remedial measure for removing all troubles and miseries is to dedicate one's activities to the service of the Supreme Lord Personality of Godhead [Sri Krsna].

TEXT 33, amayo yas ca bhutanam, jayate yena
suvrata, tad eva hy amayam dravyam, na punati
cikitsitam,

TRANSLATION

O good soul, does not a thing, applied therapeutically, cure a disease which was caused by that very same thing?

TEXT 34, evam nrnam kriya-yogah, sarve
samshti-hetavah, ta evatma-vinasaya, kalpante
kalpitah pare,

TRANSLATION

Thus when all a man's activities are dedicated to the service of the Lord, those very activities which caused his perpetual bondage become

the destroyer of the tree of work.

TEXT 35, yad atra kriyate karma, bhagavat-paritosanam, jnanam yat tad adhinam hi, bhakti-yoga-samanvitam,

TRANSLATION

Whatever work is done here in this life for the satisfaction of the mission of the Lord is called bhakti-yoga, or transcendental loving service to the Lord, and what is called knowledge becomes a concomitant factor.

TEXT 36, kurvana yatra karmani, bhagavac-chiksayaskrt, grnanti guna-namani, krsnasyanusmaranti ca,

TRANSLATION

While performing duties according to the order of Sri Krsna, the Supreme Personality of Godhead, one constantly remembers Him, His names and His qualities.

TEXT 37, om namo bhagavate tubhyam, vasudevaya dhimahi, pradyumnaniruddhaya, namah sankarsanaya ca,

TRANSLATION

Let us all chant the glories of Vasudeva along with His plenary expansions Pradyumna, Aniruddha and Sankarsana.

TEXT 38, iti murty-abhidhanena, mantra-murtim amurtikam, yajate yajna-purusam, sa samyag darsanah puman,

TRANSLATION

Thus he is the actual seer who worships, in the form of transcendental sound representation, the Supreme Personality of Godhead, Visnu, who has no material form.

TEXT 39, imam sva-nigamam brahmann, avetya mad-anusthitam, adan me jnanam aisvaryam, svasmin bhavam ca kesavah,

TRANSLATION

O brahmana, thus by the Supreme Lord Krsna I was endowed first with the transcendental knowledge of the Lord as inculcated in the confidential parts of the Vedas, then with the spiritual opulences, and then with His intimate

loving service.

TEXT 40, tvam apy adabhra-sruta visrutam vibhoh, samapyate yena vidam bhubhutsitam, prakhyahi duhkhair muhur arditatmanam, sanklesa-nirvanam usanti nanyatha,

TRANSLATION

Please, therefore, describe the Almighty Lord's activities which you have learned by your vast knowledge of the Vedas, for that will satisfy the hankerings of great learned men and at the same time mitigate the miseries of the masses of common people who are always suffering from material pangs. Indeed, there is no other way to get out of such miseries.

Chapter Six Conversation Between Narada and Vyasadeva

TEXT 1 sutu uvaca, evam nisamya bhagavan, devarser janma karma ca, bhuyah papraccha tam brahman, vyasah satyavati-sutah,

TRANSLATION

Suta said: O brahmanas, thus hearing all about Sri Narada's birth and activities, Vyasadeva, the incarnation of God and son of Satyavati, inquired as follows.

TEXT 2 vyasa uvaca, bhiksubhir vipravasite, vijnanadestrabis tava, vartamano vayasy adye, tatah kim akarod bhavan,

TRANSLATION

Sri Vyasadeva said: What did you [Narada] do after the departure of the great sages who had instructed you in scientific transcendental knowledge before the beginning of your present birth?

TEXT 3, svayambhuva kaya vrttya, vartitam te param vayah, katham cedam udasraksih, kale prapte kalevaram,

TRANSLATION

O son of Brahma, how did you pass your life after initiation, and how did you attain this body, having quit your old one in due course?

TEXT 4, prak-kalpa-visayam etam, smrtim te muni-sattama, na hy esa vyavadhat kala, esa sarva-nirakrtih,

TRANSLATION

O great sage, time annihilates everything in due course, so how is it that this subject matter, which happened prior to this day of Brahma, is still fresh in your memory, undisturbed by time?

TEXT 5 narada uvaca, bhiksubhir vipravasite, vijnanadestrbbhir mama, vartamano vayasy adye, tata etad akarasam,

TRANSLATION

Sri Narada said: The great sages, who had imparted scientific knowledge of transcendence to me, departed for other places, and I had to pass my life in this way.

TEXT 6, ekatmaja me janani, yosin mudha ca kinkari, mayy atmaje 'nanya-gatau, cakre snehanubandhanam,

TRANSLATION

I was the only son of my mother, who was not only a simple woman but a maid-servant as well. Since I was her only offspring, she had no other alternative for protection: she bound me with the tie of affection.

TEXT 7, sasvatantra na kalpasid, yoga-ksemam mamecchati, isasya hi vase loko, yosa darumayi yatha,

TRANSLATION

She wanted to look after my maintenance properly, but because she was not independent, she was not able to do anything for me. The world is under the full control of the Supreme Lord; therefore everyone is like a wooden doll in the hands of a puppet master.

TEXT 8, aham ca tad-brahma-kule, usivams tad-upeksaya, dig-desa-kalavyutpanno, balakah panca-hayanah,

TRANSLATION

When I was a mere child of five years, I lived

in a brahmana school. I was dependent on my mother's affection and had no experience of different lands.

TEXT 9, ekada nirgatam gehad, duhantim nisi gam pathi, sarpo 'dasat pada sprstah, krpanam kala-coditah,

TRANSLATION

Once upon a time, my poor mother, when going out one night to milk a cow, was bitten on the leg by a serpent, influenced by supreme time.

TEXT 10, tada tad aham isasya, bhaktanam sam abhipsatah, anugraham manyamanah, pratistham disam uttaram,

TRANSLATION

I took this as the special mercy of the Lord, who always desires benediction for His devotees, and so thinking, I started for the north.

TEXT 11, sphitan janapadams tatra, pura-grama-vrajakaran, kheta-kharvata-vatis ca, vanany upavanani ca,

TRANSLATION

After my departure, I passed through many flourishing metropolises, towns, villages, animal farms, mines, agricultural lands, valleys, flower gardens, nursery gardens and natural forests.

TEXT 12, citra-dhatu-vicitradrin, ibha-bhagna-bhuja-druman, jalasayan chiva-jalan, nalinih sura-sevitah, citra-svanaih patra-rathair, vibhramad bhramara-sriyah,

TRANSLATION

I passed through hills and mountains full of reservoirs of various minerals like gold, silver and copper, and through tracts of land with reservoirs of water filled with beautiful lotus flowers, fit for the denizens of heaven, decorated with bewildered bees and singing birds.

TEXT 13, nala-venu-saras-tanba-, kusa-kicaka-gahvaram, eka evatiyato 'ham, adraksam vipinam

mahat, ghoram pratibhayakaram, vyalolukasivajiram,

TRANSLATION

I then passed alone through many forests of rushes, bamboo, reeds, sharp grass, weeds and caves, which were very difficult to go through alone. I visited deep, dark and dangerously fearful forests, which were the play yards of snakes, owls and jackals.

TEXT 14, parisrantendriyatmaham, trt-parito bubhuksitah, snatva pitva hrade nadya, upasprsto gata-sramah,

TRANSLATION

Thus traveling, I felt tired, both bodily and mentally, and I was both thirsty and hungry. So I took a bath in a river lake and also drank water. By contacting water, I got relief from my exhaustion.

TEXT 15, tasmin nirmanuje 'ranye, pippalopastha asritah, atmanatmanam atmastham, yatha-srutam acintayam,

TRANSLATION

After that, under the shadow of a banyan tree in an uninhabited forest I began to meditate upon the Supersoul situated within, using my intelligence, as I had learned from liberated souls.

TEXT 16, dhyayatas caranambhojam, bhavanirjita-cetasa, autkanthyasru-kalaksasya, hrday asin me sanair harih,

TRANSLATION

As soon as I began to meditate upon the lotus feet of the Personality of Godhead with my mind transformed in transcendental love, tears rolled down my eyes, and without delay the Personality of Godhead Sri Krsna appeared on the lotus of my heart.

TEXT 17, prematibhara-nirbhinna-, pulakango 'tinirvrtah, ananda-samplave lino, napasyam ubhayam mune,

TRANSLATION

O Vyasadeva, at that time, being exceedingly

overpowered by feelings of happiness, every part of my body became separately enlivened. Being absorbed in an ocean of ecstasy, I could not see both myself and the Lord.

TEXT 18, rupam bhagavato yat tan, manah-kantam sucapaham, apasyan sahasottasthe, vaiklavyad durmana iva,

TRANSLATION

The transcendental form of the Lord, as it is, satisfies the mind's desire and at once erases all mental incongruities. Upon losing that form, I suddenly got up, being perturbed, as is usual when one loses that which is desirable.

TEXT 19, didrksus tad aham bhuyah, pranidhaya mano hrdi, viksamano 'pi napasyam, avitpta ivaturah,

TRANSLATION

I desired to see again that transcendental form of the Lord, but despite my attempts to concentrate upon the heart with eagerness to view the form again, I could not see Him any more, and thus dissatisfied, I was very much aggrieved.

TEXT 20, evam yatantam vijane, mam ahagocaro giram, gambhira-slaksnaya vaca, suakah prasamayann iva,

TRANSLATION

Seeing my attempts in that lonely place, the Personality of Godhead, who is transcendental to all mundane description, spoke to me with gravity and pleasing words, just to mitigate my grief.

TEXT 21, hantasmin janmani bhavan, ma mam drastum iharhati, avipakva-kasayanam, durdarso 'ham kuyoginam,

TRANSLATION

O Narada [the Lord spoke], I regret that during this lifetime you will not be able to see Me anymore. Those who are incomplete in service and who are not completely free from all material taints can hardly see Me.

TEXT 22, sakrd yad darsitam rupam, etat kamaya

te 'nagha, mat-kamah sanakaih sadhu, sarvan
muncati hrc-chayan,

TRANSLATION

O virtuous one, you have only once seen My person, and this is just to increase your desire for Me, because the more you hanker for Me, the more you will be freed from all material desires.

TEXT 23, sat-sevayadirghayapi, jata mayi drdha
matih, hitvavadyam imam lokam, ganta maj-
janatam asi,

TRANSLATION

By service of the Absolute Truth, even for a few days, a devotee attains firm and fixed intelligence in Me. Consequently he goes on to become My associate in the transcendental world after giving up the present deplorable material worlds.

TEXT 24, matir mayi nibaddheyam, na vipadyeta
karhicit, praja-sarga-nirodhe 'pi, smrtis ca mad-
anugrahat,

TRANSLATION

Intelligence engaged in My devotion cannot be thwarted at any time. Even at the time of creation, as well as at the time of annihilation, your remembrance will continue by My mercy.

TEXT 25, etavad uktvopararama tan mahad,
bhutam nabho-lingam alingam isvaram, aham ca
tasmai mahatam mahiyase, sirsnavanamam
vidadhe 'nukampitah,

TRANSLATION

Then that supreme authority, personified by sound and unseen by eyes, but most wonderful, stopped speaking. Feeling a sense of gratitude, I offered my obeisances unto Him, bowing my head.

TEXT 26, namany anantasya hata-trapah pathan,
guhyani bhadrani krtani ca smaran, gam
paryatams tusta-mana gata-sprhah, kalam
pratiksan vimado vimatsarah,

TRANSLATION

Thus I began chanting the holy name and fame of the Lord by repeated recitation, ignoring all

the formalities of the material world. Such chanting and remembering of the transcendental pastimes of the Lord are benedictory. So doing, I traveled all over the earth, fully satisfied, humble and unenvious.

TEXT 27, evam krsna-mater brahman,
nasaktasyamalatmanah, kalah pradurabhut kale,
tadit saudamani yatha,

TRANSLATION

And so, O Brahmana Vyasaadeva, in due course of time I, who was fully absorbed in thinking of Krsna and who therefore had no attachments, being completely freed from all material taints, met with death, as lightning and illumination occur simultaneously.

TEXT 28, prayujyamane mayi tam, suddham
bhagavatim tanum, arabdha-karma-nirvano,
nyapatat panca-bhautikah,

TRANSLATION

Having been awarded a transcendental body befitting an associate of the Personality of Godhead, I quit the body made of five material elements, and thus all acquired fruitive results of work [karma] stopped.

TEXT 29, kalpanta idam adaya, sayane 'mbhasy
udanvatah, sisayisor anupranam, vivise 'ntar aham
vibhoh,

TRANSLATION

At the end of the millennium, when the Personality of Godhead Lord Narayana lay down within the water of devastation, Brahma began to enter into Him along with all creative elements, and I also entered through His breathing.

TEXT 30, sahasra-yuga-paryante, utthayedam
sisrksatah, marici-misra rsayah, pranebhyo 'ham
ca jajnire,

TRANSLATION

After 4, 300, 000, 000 solar years, when Brahma awoke to create again by the will of the Lord, all the rsis like Marici, Angira, Atri and so on were created from the transcendental body of the Lord, and I also

appeared along with them.

TEXT 31, antar bahis ca lokams trin, paryemy
askandita-vratah, anugrahan maha-visnor,
avighata-gatih kvacit,

TRANSLATION

Since then, by the grace of the almighty Visnu, I travel everywhere without restriction both in the transcendental world and in the three divisions of the material world. This is because I am fixed in unbroken devotional service of the Lord.

TEXT 32, deva-dattam imam vinam, svara-brahma-vibhusitam, murcchayitva hari-katham, gayamanas caramy aham,

TRANSLATION

And thus I travel, constantly singing the transcendental message of the glories of the Lord, vibrating this instrument called a vina, which is charged with transcendental sound and which was given to me by Lord Krsna.

TEXT 33, pragayatah sva-viryani, tirtha-padah priya-sravah, ahuta iva me sighram, darsanam yati cetasi,

TRANSLATION

The Supreme Lord Sri Krsna, whose glories and activities are pleasing to hear, at once appears on the seat of my heart, as if called for, as soon as I begin to chant His holy activities.

TEXT 34, etad dhy atura-cittanam, matra-sparsescchaya muhuh, bhava-sindhu-plavo drsto, hari-caryanuvarnanam,

TRANSLATION

It is personally experienced by me that those who are always full of cares and anxieties due to desiring contact of the senses with their objects can cross the ocean of nescience on a most suitable boat--the constant chanting of the transcendental activities of the Personality of Godhead.

TEXT 35, yamadibhir yoga-pathaih, kama-lobha-hato muhuh, mukunda-sevaya yadvat,

tathatmaddha na samyati,

TRANSLATION

It is true that by practicing restraint of the senses by the yoga system one can get relief from the disturbances of desire and lust, but this is not sufficient to give satisfaction to the soul, for this [satisfaction] is derived from devotional service to the Personality of Godhead.

TEXT 36, sarvam tad idam akhyatam, yat prsto 'ham tvayanagha, janma-karma-rahasyam me, bhavatas catma-tosanam,

TRANSLATION

O Vyasadeva, you are freed from all sins. Thus I have explained my birth and activities for self-realization, as you asked. All this will be conducive for your personal satisfaction also.

TEXT 37 sutu uvaca, evam sambhasya bhagavan, narado vasavi-sutam, amantrya vinam ranayan, yayau yadrcchiko munih,

TRANSLATION

Suta Gosvami said: Thus addressing Vyasadeva, Srila Narada Muni took leave of him, and vibrating on his vina instrument, he left to wander at his free will.

TEXT 38, aho devarsir dhanyo 'yam, yat-kirtim sarngadhanvanah, gayan madyann idam tantra, ramayaty aturam jagat,

TRANSLATION

All glory and success to Srila Narada Muni because he glorifies the activities of the Personality of Godhead, and so doing he himself takes pleasure and also enlivens all the distressed souls of the universe.

Chapter Seven The Son of Drona Punished

TEXT 1 saunaka uvaca, nirgate narade suta, bhagavan badarayananah, srutavams tad-abhipretam, tatah kim akarod vibhuh,

TRANSLATION

Rsi Saunaka asked: O Suta, the great and transcendently powerful Vyasadeva heard everything from Sri Narada Muni. So after Narada's departure, what did Vyasadeva do?.

TEXT 2 suta uvaca, brahma-nadyam
sarasvatyam, asramah pascime tate, samyaprasa
iti prokta, rsinam satra-vardhanah,

TRANSLATION

Sri Suta said: On the western bank of the River Sarasvati, which is intimately related with the Vedas, there is a cottage for meditation at Samyaprasa which enlivens the transcendental activities of the sages.

TEXT 3, tasmin sva asrame vyaso, badari-sanda-
mandite, asino 'pa upasprsyta, pranidadhyau
manah svayam,

TRANSLATION

In that place, Srila Vyasadeva, in his own asrama, which was surrounded by berry trees, sat down to meditate after touching water for purification.

TEXT 4, bhakti-yogena manasi, samyak pranihite
'male, apasyat purusam purnam, mayam ca tad-
apasrayam,

TRANSLATION

Thus he fixed his mind, perfectly engaging it by linking it in devotional service [bhakti-yoga] without any tinge of materialism, and thus he saw the Absolute Personality of Godhead along with His external energy, which was under full control.

TEXT 5, yaya sammohito jiva, atmanam tri-
gunatmakam, paro 'pi manute 'nartham, tat-krtam
cabhipadyate,

TRANSLATION

Due to this external energy, the living entity, although transcendental to the three modes of material nature, thinks of himself as a material product and thus undergoes the reactions of material miseries.

TEXT 6, anarthopasamam saksad, bhakti-yogam
adhoksaje, lokasyajanato vidvams, cakre satvata-

 samhitam,

TRANSLATION

The material miseries of the living entity, which are superfluous to him, can be directly mitigated by the linking process of devotional service. But the mass of people do not know this, and therefore the learned Vyasadeva compiled this Vedic literature, which is in relation to the Supreme Truth.

TEXT 7, yasyam vai sruyamanayam, krsne
parama-puruse, bhaktir utpadyate pumsah, soka-
moha-bhayapaha,

TRANSLATION

Simply by giving aural reception to this Vedic literature, the feeling for loving devotional service to Lord Krsna, the Supreme Personality of Godhead, sprouts up at once to extinguish the fire of lamentation, illusion and fearfulness.

TEXT 8, sa samhitam bhagavatim,
krtvanukramya catma-jam, sukam adhyapayam
asa, nivrtti-niratam munih,

TRANSLATION

The great sage Vyasadeva, after compiling the Srimad-Bhagavatam and revising it, taught it to his own son, Sri Sukadeva Gosvami, who was already engaged in self-realization.

TEXT 9 saunaka uvaca, sa vai nivrtti-niratah,
sarvatropeksako munih, kasya va brhatim etam,
atmaramah samabhayasat,

TRANSLATION

Sri Saunaka asked Suta Gosvami: Sri Sukadeva Gosvami was already on the path of self-realization, and thus he was pleased with his own self. So why did he take the trouble to undergo the study of such a vast literature?.

TEXT 10 suta uvaca, atmaramas ca munayo,
nirgrantha apy urukrame, kurvanti ahaitukim
bhaktim, itham-bhuta-guno harih,

TRANSLATION

All different varieties of atmaramas [those who take pleasure in atma, or spirit self], especially

those established on the path of self-realization, though freed from all kinds of material bondage, desire to render unalloyed devotional service unto the Personality of Godhead. This means that the Lord possesses transcendental qualities and therefore can attract everyone, including liberated souls.

TEXT 11, harer gunaksipta-matir, bhagavan badarayanih, adhyagan mahad akhyanam, nityam visnu-jana-priyah,

TRANSLATION

Srila Sukadeva Gosvami, son of Srila Vyasaadeva, was not only transcendently powerful. He was also very dear to the devotees of the Lord. Thus he underwent the study of this great narration [Srimad-Bhagavatam].

TEXT 12, parksito 'tha rajarser, janma-karma-vilapanam, samsthām ca pandu-putram, vaksye krsna-kathodayam,

TRANSLATION

Suta Gosvami thus addressed the rsis headed by Saunaka: Now I shall begin the transcendental narration of the Lord Sri Krsna and topics of the birth, activities and deliverance of King Pariksit, the sage amongst kings, as well as topics of the renunciation of the worldly order by the sons of Pandu.

TEXTS 13-14, yada mrdhe kaurava-srnjayanam, viresv atho vira-gatim gatesu, vrkodaraviddha-gadabhimarsa-, bhagnoru-dande dhrtarastra-putre, , bhartuh priyam draunir iti sma pasyan, krsna-sutanam svapatam siramsi, upaharad vipriyam eva tasya, jugupsitam karma vigarhayanti,

TRANSLATION

When the respective warriors of both camps, namely the Kauravas and the Pandavas, were killed on the Battlefield of Kuruksetra and the dead warriors obtained their deserved destinations, and when the son of Dhrtarastra fell down lamenting, his spine broken, being beaten by the club of Bhimasena, the son of Dronacarya [Asvatthama] beheaded the five sleeping sons of Draupadi and delivered them as a prize to his master, foolishly thinking that he would be pleased. Duryodhana, however,

disapproved of the heinous act, and he was not pleased in the least.

TEXT 15, mata sisunam nidhanam sutanam, nisamya ghoram paritapyamana, tadarudad vaspa-kalakulaksi, tam santvayann aha kiritamali,

TRANSLATION

Draupadi, the mother of the five children of the Pandavas, after hearing of the massacre of her sons, began to cry in distress with eyes full of tears. Trying to pacify her in her great loss, Arjuna spoke to her thus:

TEXT 16, tada sucas te pramrjami bhadre, yad brahma-bandhoh sira atatayinah, gandiva-muktair visikhair upahare, tvakramya yat snasyasi dagdha-putra,

TRANSLATION

O gentle lady, when I present you with the head of that brahmana, after beheading him with arrows from my Gandiva bow, I shall then wipe the tears from your eyes and pacify you. Then, after burning your sons' bodies, you can take your bath standing on his head.

TEXT 17, iti priyam valgu-vicitra-jalpah, sa santvayitvacyuta-mitra-sutah, anvadravad damsita ugra-dhanva, kapi-dhvajo guru-putram rathena,

TRANSLATION

Arjuna, who is guided by the infallible Lord as friend and driver, thus satisfied the dear lady by such statements. Then he dressed in armor and armed himself with furious weapons, and getting into his chariot, he set out to follow Asvatthama, the son of his martial teacher.

TEXT 18, tam apatantam sa vilaksha durat, kumara-hodvigna-mana rathena, paradravat prana-paripsur urvyam, yavad-gamam rudra-bhayad yatha kah,

TRANSLATION

Asvatthama, the murderer of the princes, seeing from a great distance Arjuna coming at him with great speed, fled in his chariot, panic stricken, just to save his life, as Brahma fled in fear from Siva.

TEXT 19, yadasaranam atmanam, aiksata sranta-

vajinam, astram brahma-siro mene, atma-tranam
dvijatmajah,

TRANSLATION

When the son of the brahmana [Asvatthama] saw that his horses were tired, he considered that there was no alternative for protection outside of his using the ultimate weapon, the brahmastra [nuclear weapon].

TEXT 20, athopasprya salilam, sandadhe tat
samahitah, ajanann api samharam, prana-krcchra
upasthite,

TRANSLATION

Since his life was in danger, he touched water in sanctity and concentrated upon the chanting of the hymns for throwing nuclear weapons, although he did not know how to withdraw such weapons.

TEXT 21, tatah praduskrtam tejah, pracandam
sarvato disam, pranapadam abhipreksya, visnum
jisnur uvaca ha,

TRANSLATION

Thereupon a glaring light spread in all directions. It was so fierce that Arjuna thought his own life in danger, and so he began to address Lord Sri Krsna.

TEXT 22 arjuna uvaca, krsna krsna maha-baho,
bhaktanam abhayankara, tvam eko
dahyamananam, apavargo 'si samsrteh,

TRANSLATION

Arjuna said: O my Lord Sri Krsna, You are the almighty Personality of Godhead. There is no limit to Your different energies. Therefore only You are competent to instill fearlessness in the hearts of Your devotees. Everyone in the flames of material miseries can find the path of liberation in You only.

TEXT 23, tvam adyah purusah saksad, isvarah
prakrteh parah, mayam vyudasya cic-chaktya,
kaivalye sthita atmani,

TRANSLATION

You are the original Personality of Godhead who expands Himself all over the creations

and is transcendental to material energy. You have cast away the effects of the material energy by dint of Your spiritual potency. You are always situated in eternal bliss and transcendental knowledge.

TEXT 24, sa eva jiva-lokasya, maya-mohita-cetasah, vidhatse svena viryena, sreyo dharmadi-laksanam,

TRANSLATION

And yet, though You are beyond the purview of the material energy, You execute the four principles of liberation characterized by religion and so on for the ultimate good of the conditioned souls.

TEXT 25, tathayam cavataras te, bhuvo bhara-jihirsaya, svanam cananya-bhavanam,
anudhyanaya casakrt,

TRANSLATION

Thus You descend as an incarnation to remove the burden of the world and to benefit Your friends, especially those who are Your exclusive devotees and are rapt in meditation upon You.

TEXT 26, kim idam svit kuto veti, deva-deva na
vedmy aham, sarvato mukham ayati, tejah
parama-darunam,

TRANSLATION

O Lord of lords, how is it that this dangerous effulgence is spreading all around? Where does it come from? I do not understand it.

TEXT 27, sri-bhagavan uvaca, vettchedam drona-putrasya, brahmam astram pradarsitam, naivasau
veda samharam, prana-badha upasthite,

TRANSLATION

The Supreme Personality of Godhead said: Know from Me that this is the act of the son of Drona. He has thrown the hymns of nuclear energy [brahmastra], and he does not know how to retract the glare. He has helplessly done this, being afraid of imminent death.

TEXT 28, na hy asyanyatamam kincid, astram
pratyavakarsanam, jahy astra-teja unnaddham,

astrā-jno hy astra-tejasa,

TRANSLATION

O Arjuna, only another brahmastra can counteract this weapon. Since you are expert in the military science, subdue this weapon's glare with the power of your own weapon.

TEXT 29 sutā uvaca, srutva bhagavata proktam,
phalgunah para-vira-ha, sprstvapas tam
parikramya, brahmam brahmastram sandadhe,

TRANSLATION

Sri Suta Gosvami said: Hearing this from the Personality of Godhead, Arjuna touched water for purification, and after circumambulating Lord Sri Krsna, he cast his brahmastra weapon to counteract the other one.

TEXT 30, samhatyanyonyam ubhayos, tejasī
sara-samvrte, avrtya rodasi kham ca, vavrdhate
'rka-vahnivat,

TRANSLATION

When the rays of the two brahmastras combined, a great circle of fire, like the disc of the sun, covered all outer space and the whole firmament of planets.

TEXT 31, drstvastra-tejas tu tayos, tril lokan
pradahan mahat, dahyamanah prajah sarvah,
samvartakam amamsata,

TRANSLATION

All the population of the three worlds was scorched by the combined heat of the weapons. Everyone was reminded of the samvartaka fire which takes place at the time of annihilation.

TEXT 32, prajopadravam alaksya, loka-
vyatikaram ca tam, matam ca vasudevasya,
sanjhararjuno dvayam,

TRANSLATION

Thus seeing the disturbance of the general populace and the imminent destruction of the planets, Arjuna at once retracted both brahmastra weapons, as Lord Sri Krsna desired.

TEXT 33, tata asadya tarasa, darunam gautami-

sutam, babandhamarsa-tamraksah, pasum
rasanaya yatha,

TRANSLATION

Arjuna, his eyes blazing in anger like two red balls of copper, dexterously arrested the son of Gautami and bound him with ropes like an animal.

TEXT 34, sibiraya ninisantam, rajjva baddhva
ripum balat, praharjunam prakupito, bhagavan
ambujeksanah,

TRANSLATION

After binding Asvatthama, Arjuna wanted to take him to the military camp. The Personality of Godhead Sri Krsna, looking on with His lotus eyes, spoke to angry Arjuna.

TEXT 35, mainam partharhasi tratum, brahma-
bandhum imam jahi, yo 'sav anagasah suptan,
avadhin nisi balakan,

TRANSLATION

Lord Sri Krsna said: O Arjuna, you should not show mercy by releasing this relative of a brahmaṇa [brahma-bandhu], for he has killed innocent boys in their sleep.

TEXT 36, mattam pramattam unmattam, suptam
balam striyam jadam, prapannam viratham
bhitam, na ripum hanti dharma-vit,

TRANSLATION

A person who knows the principles of religion does not kill an enemy who is careless, intoxicated, insane, asleep, afraid or devoid of his chariot. Nor does he kill a boy, a woman, a foolish creature or a surrendered soul.

TEXT 37, sva-pranan yah para-pranaih,
prapusnaty aghrnah khalah, tad-vadhas tasya hi
sreyo, yad-dosad yaty adhah puman,

TRANSLATION

A cruel and wretched person who maintains his existence at the cost of others' lives deserves to be killed for his own well-being, otherwise he will go down by his own actions.

TEXT 38, pratisrutam ca bhavata, pancalyai
srnvato mama, aharisyē siras tasya, yas te manini

putra-ha,

TRANSLATION

Furthermore, I have personally heard you promise Draupadi that you would bring forth the head of the killer of her sons.

TEXT 39, tad asau vadhyatam papa, atatayy
atma-bandhu-ha, bhartus ca vipriyam vira,
krtavan kula-pamsanah,

TRANSLATION

This man is an assassin and murderer of your own family members. Not only that, but he has also dissatisfied his master. He is but the burnt remnants of his family. Kill him immediately.

TEXT 40 sutu uvaca, evam pariksata dharmam,
parthah krsnena coditah, naicchad dhantum guru-
sutam, yadyapy atma-hanam mahan,

TRANSLATION

Suta Gosvami said: Although Krsna, who was examining Arjuna in religion, encouraged Arjuna to kill the son of Dronacarya, Arjuna, a great soul, did not like the idea of killing him, although Asvatthama was a heinous murderer of Arjuna's family members.

TEXT 41, athopetya sva-sibiram, govinda-priya-
sarathih, nyavedayat tam priyayai, socantya atma-
jan hatan,

TRANSLATION

After reaching his own camp, Arjuna, along with his dear friend and charioteer [Sri Krsna], entrusted the murderer unto his dear wife, who was lamenting for her murdered sons.

TEXT 42, tathahrtam pasuvat pasa-baddham,
avan-mukham karma-jugupsitena, niriksy
krsnapakrtam guroh sutam, vama-svabhava
krpaya nanama ca,

TRANSLATION

Sri Suta Gosvami said: Draupadi then saw Asvatthama, who was bound with ropes like an animal and silent for having enacted the most inglorious murder. Due to her female nature, and due to her being naturally good and well-

behaved, she showed him due respects as a brahmana.

TEXT 43, uvaca casahanty asya,
bandhananayanam sati, macyatam macyatam esa,
brahmano nitaram guruh,

TRANSLATION

She could not tolerate Asvatthama's being bound by ropes, and being a devoted lady, she said: Release him, for he is a brahmana, our spiritual master.

TEXT 44, sarahasyo dhanur-vedah,
savisargopasamyamah, astra-gramas ca bhavata,
siksito yad-anugrahat,

TRANSLATION

It was by Dronacarya's mercy that you learned the military art of throwing arrows and the confidential art of controlling weapons.

TEXT 45, sa esa bhagavan dronah, praja-rupena
vartate, tasyatmano 'rdham patny aste, nanvagad
virasuh krpi,

TRANSLATION

He [Dronacarya] is certainly still existing, being represented by his son. His wife Krpi did not undergo a sati with him because she had a son.

TEXT 46, tad dharmajna maha-bhaga, bhavadbhir
gauravam kulam, vrjinam narhati praptum,
pujyam vandyam abhiksnasah,

TRANSLATION

O most fortunate one who knows the principles of religion, it is not good for you to cause grief to glorious family members who are always respectable and worshipful.

TEXT 47, ma rodid asya janani, gautami pati-
devata, yathaham mrt-a-vatsarta, rodimy asru-
mukhi muhuh,

TRANSLATION

My lord, do not make the wife of Dronacarya cry like me. I am aggrieved for the death of my sons. She need not cry constantly like me.

TEXT 48, yaih kopitam brahma-kulam, rajanyair

ajitatmabhih, tat kulam pradahaty asu,
sanubandham sucarpitam,

TRANSLATION

If the kingly administrative order, being unrestricted in sense control, offends the brahmana order and enrages them, then the fire of that rage burns up the whole body of the royal family and brings grief upon all.

TEXT 49 sutu uvaca, dharmyam nyayyam sakarunam, nirvyalikam samam mahat, raja dharma-suto rajnyah, pratyinandad vaco dvijah,

TRANSLATION

Suta Gosvami said: O brahmanas, King Yudhishthira fully supported the statements of the Queen, which were in accordance with the principles of religion and were justified, glorious, full of mercy and equity, and without duplicity.

TEXT 50, nakulah sahadevas ca, yuyudhano dhananjayah, bhagavan devaki-putro, ye canye yas ca yositah,

TRANSLATION

Nakula and Sahadeva [the younger brothers of the King] and also Satyaki, Arjuna, the Personality of Godhead Lord Sri Krsna, son of Devaki, and the ladies and others all unanimously agreed with the King.

TEXT 51, tatrahamarsito bhimas, tasya sreyan vadhan smrtah, na bhartur natmanas carthe, yo 'han suptan sisun vrtha,

TRANSLATION

Bhima, however, disagreed with them and recommended killing this culprit who, in an angry mood, had murdered sleeping children for no purpose and for neither his nor his master's interest.

TEXT 52, nisamya bhima-gaditam, draupadyas ca catur-bhujah, alokya vadanam sakhyur, idam aha hasann iva,

TRANSLATION

Caturbhuj [the four-armed one], or the Personality of Godhead, after hearing the

words of Bhima, Draupadi and others, saw the face of His dear friend Arjuna, and He began to speak as if smiling.

TEXTS 53-54, sri-bhagavan uvaca, brahma-bandhur na hantavya, atatayi vadharhanah, mayaivobhayam amnatam, paripahy anusasanam, , kuru pratisrutam satyam, yat tat santvayata priyam, priyam ca bhimasenasya, pancalya mahyam eva ca,

TRANSLATION

The Personality of Godhead Sri Krsna said: A friend of a brahmana is not to be killed, but if he is an aggressor he must be killed. All these rulings are in the scriptures, and you should act accordingly. You have to fulfill your promise to your wife, and you must also act to the satisfaction of Bhimasena and Me.

TEXT 55 sutu uvaca, arjunah sahasajnaya, harer hardam athasina, manim jahara murdhanyam, dvijasya saha-murdhajam,

TRANSLATION

Just then Arjuna could understand the motive of the Lord by His equivocal orders, and thus with his sword he severed both hair and jewel from the head of Asvatthama.

TEXT 56, vimucya rasana-baddham, bala-hatya-hata-prabham, tejasa manina hinam, sibiran nirayapayat,

TRANSLATION

He [Asvatthama] had already lost his bodily luster due to infanticide, and now, moreover, having lost the jewel from his head, he lost even more strength. Thus he was unbound and driven out of the camp.

TEXT 57, vapanam dravinadanam, sthanan niryapanam tatha, esa hi brahma-bandhunam, vadho nanyo 'sti daihikah,

TRANSLATION

Cutting the hair from his head, depriving him of his wealth and driving him from his residence are the prescribed punishments for the relative of a brahmana. There is no injunction for killing the body.

TEXT 58, putra-sokaturah sarve, pandavah saha krsnaya, svanam mrtanam yat krtyam, cakrur nirharanadikam,

TRANSLATION

Thereafter, the sons of Pandu and Draupadi, overwhelmed with grief, performed the proper rituals for the dead bodies of their relatives.

Thus end the Bhaktivedanta purports of the First Canto, Seventh Chapter, of the Srimad-Bhagavatam, entitled "The Son of Drona Punished.", Chapter Eight, Prayers by Queen Kunti and Pariksit Saved,

Chapter Eight Prayers by Queen Kunti and Pariksit Saved

TEXT 1 sutu uvaca, atha te samparetanam, svanam udakam icchatam, datum sakrsna gangayam, puraskrtya yayuh striyah,

TRANSLATION

Suta Gosvami said: Thereafter the Pandavas, desiring to deliver water to the dead relatives who had desired it, went to the Ganges with Draupadi. The ladies walked in front.

TEXT 2, te niniyodakam sarve, vilapya ca bhrsam punah, apluta hari-padabja-, rajah-puta-sarij-jale,

TRANSLATION

Having lamented over them and sufficiently offered Ganges water, they bathed in the Ganges, whose water is sanctified due to being mixed with the dust of the lotus feet of the Lord.

TEXT 3, tatrasinam kuru-patim, dhrtarastram sahanujam, gandharim putra-sokartam, prtham krsnam ca madhavah,

TRANSLATION

There sat the King of the Kurus, Maharaja Yudhishthira, along with his younger brothers and Dhrtarastra, Gandhari, Kunti and Draupadi, all overwhelmed with grief. Lord Krsna was also there.

TEXT 4, santvayam asa munibhir, hata-bandhun sucarpitan, bhutesu kalasya gatim, darsayan na pratikriyam,

TRANSLATION

Citing the stringent laws of the Almighty and their reactions upon living beings, Lord Sri Krsna and the munis began to pacify those who were shocked and affected.

TEXT 5, sadhayitvajata-satroh, svam rajyam kitavair hrtam, ghatayitvasato rajnah, kacasparsa-ksatayusah,

TRANSLATION

The clever Duryodhana and his party cunningly usurped the kingdom of Yudhishthira, who had no enemy. By the grace of the Lord, the recovery was executed, and the unscrupulous kings who joined with Duryodhana were killed by Him. Others also died, their duration of life having decreased for their rough handling of the hair of Queen Draupadi.

TEXT 6, yajayitvasvamedhais tam, tribhir uttama-kalpakaih, tad-yasah pavanam diksu, satamanyor ivatanot,

TRANSLATION

Lord Sri Krsna caused three well-performed Asvamedha-yajnas [horse sacrifices] to be conducted by Maharaja Yudhishthira and thus caused his virtuous fame to be glorified in all directions, like that of Indra, who had performed one hundred such sacrifices.

TEXT 7, amantrya pandu-putrams ca, saineyoddhava-samyutah, dvaipayanadibhir vipraih, pujitaih pratipujitah,

TRANSLATION

Lord Sri Krsna then prepared for His departure. He invited the sons of Pandu, after having been worshiped by the brahmanas, headed by Srila Vyasa Deva. The Lord also reciprocated greetings.

TEXT 8, gantum krtamatir brahman, dvarakam ratham asthitah, upalebhe 'bhidhavantim, uttaram

bhaya-vihvalam,

TRANSLATION

As soon as He seated Himself on the chariot to start for Dvaraka, He saw Uttara hurrying toward Him in fear.

TEXT 9 uttarovaca, pahi pahi maha-yogin, deva-deva jagat-pate, nanyam tvad abhayam pasye, yatra martyuh parasparam,

TRANSLATION

Uttara said: O Lord of lords, Lord of the universe! You are the greatest of mystics.

Please protect me, for there is no one else who can save me from the clutches of death in this world of duality.

TEXT 10, abhidravati mam isa, saras taptayaso vibho, kamam dahatu mam natha, ma me garbho nipatyatam,

TRANSLATION

O my Lord, You are all-powerful. A fiery iron arrow is coming towards me fast. My Lord, let it burn me personally, if You so desire, but please do not let it burn and abort my embryo. Please do me this favor, my Lord.

TEXT 11 suta uvaca, upadharya vacas tasya, bhagavan bhakta-vatsalah, apandavam idam kartum, drauner astram abudhyata,

TRANSLATION

Suta Gosvami said: Having patiently heard her words, Lord Sri Krsna, who is always very affectionate to His devotees, could at once understand that Asvatthama, the son of Dronacarya, had thrown the brahmastra to finish the last life in the Pandava family.

TEXT 12, tarhy evatha muni-srestha, pandavah panca sayakan, atmano 'bhimukhan diptan, alaksyastrany upadaduh,

TRANSLATION

O foremost among the great thinkers [munis] [Saunaka], seeing the glaring brahmastra proceeding towards them, the Pandavas took up their five respective weapons.

TEXT 13, vyasanam viksyat tat tesam, ananya-visayatmanam, sudarsanena svastrena, svanam raksam vyadhad vibhuh,

TRANSLATION

The almighty Personality of Godhead, Sri Krsna, having observed that a great danger was befalling His unalloyed devotees, who were fully surrendered souls, at once took up His Sudarsana disc to protect them.

TEXT 14, antahstham sarva-bhutanam, atma yogesvaro harih, sva-mayayavrnod garbham, vairatyah kuru-tantave,

TRANSLATION

The Lord of supreme mysticism, Sri Krsna, resides within everyone's heart as the Paramatma. As such, just to protect the progeny of the Kuru dynasty, He covered the embryo of Uttara by His personal energy.

TEXT 15, yadyapy astram brahma-siras, tv amogham capratikriyam, vaisnavam teja asadya, samasamyad bhrgudvaha,

TRANSLATION

O Saunaka, although the supreme brahmastra weapon released by Asvatthama was irresistible and without check or counteraction, it was neutralized and foiled when confronted by the strength of Visnu [Lord Krsna].

TEXT 16, ma mamstha hy etad ascaryam, sarvascaryamaye 'cyute, ya idam mayaya devya, srjaty avati hanty ajah,

TRANSLATION

O brahmanas, do not think this to be especially wonderful in the activities of the mysterious and infallible Personality of Godhead. By His own transcendental energy, He maintains and annihilates all material things, although He Himself is unborn.

TEXT 17, brahma-tejo-vinirmuktair, atmajaih saha krsnaya, prayanabhimukham krsnam, idam aha prtha sati,

TRANSLATION

Thus saved from the radiation of the brahmastra, Kunti, the chaste devotee of the Lord, and her five sons and Draupadi addressed Lord Krsna as He started for home.

TEXT 18 kunty uvaca, namasye purusam tvadyam, isvaram prakrteh param, alaksyam sarva-bhutanam, antar bahir avasthitam,

TRANSLATION

Srimati Kunti said: O Krsna, I offer my obeisances unto You because You are the original personality and are unaffected by the qualities of the material world. You are existing both within and without everything, yet You are invisible to all.

TEXT 19, maya-javanikacchannam, ajnadhoksajam avyayam, na laksyase mudhadrsa, nato natyadharo yatha,

TRANSLATION

Being beyond the range of limited sense perception, You are the eternally irreproachable factor covered by the curtain of deluding energy. You are invisible to the foolish observer, exactly as an actor dressed as a player is not recognized.

TEXT 20, tatha paramahamsanam, muninam amalatmanam, bhakti-yoga-vidhanartham, katham pasyema hi striyah,

TRANSLATION

You Yourself descend to propagate the transcendental science of devotional service unto the hearts of the advanced transcendentalists and mental speculators, who are purified by being able to discriminate between matter and spirit. How, then, can we women know You perfectly?

TEXT 21, krsnaya vasudevaya, devaki-nandanaya ca, nanda-gopa-kumaraya, govindaya namo namah,

TRANSLATION

Let me therefore offer my respectful obeisances unto the Lord, who has become the son of Vasudeva, the pleasure of Devaki, the boy of Nanda and the other cowherd men of

Vrndavana, and the enlivener of the cows and the senses.

TEXT 22, namah pankaja-nabhaya, namah pankaja-maline, namah pankaja-netraya, namas te pankajanghraye,

TRANSLATION

My respectful obeisances are unto You, O Lord, whose abdomen is marked with a depression like a lotus flower, who are always decorated with garlands of lotus flowers, whose glance is as cool as the lotus and whose feet are engraved with lotuses.

TEXT 23, yatha hrsikesa khalena devaki, kamsena ruddhaticiram sucarpita, vimocitaham ca sahatmaja vibho, tvayaiva nathena muhur vipad-ganat,

TRANSLATION

O Hrsikesa, master of the senses and Lord of lords, You have released Your mother, Devaki, who was long imprisoned and distressed by the envious King Kamsa, and me and my children from a series of constant dangers.

TEXT 24, visan mahagneh purusada-darsanad, asat-sabhaya vana-vasa-krcchratah, mrdhe mrdhe 'neka-maharathastrato, drauny-astratas casma hare 'bhiraksitah,

TRANSLATION

My dear Krsna, Your Lordship has protected us from a poisoned cake, from a great fire, from cannibals, from the vicious assembly, from sufferings during our exile in the forest and from the battle where great generals fought. And now You have saved us from the weapon of Asvatthama.

TEXT 25, vipadah santu tah sasvat, tatra tatra jagad-guro, bhavato darsanam yat syad, apunar bhava-darsanam,

TRANSLATION

I wish that all those calamities would happen again and again so that we could see You again and again, for seeing You means that we will no longer see repeated births and deaths.

TEXT 26, janmaisvarya-sruta-sribhir, edhamana-madah puman, naivarhaty abhidhatum vai, tvam akincana-gocaram,

TRANSLATION

My Lord, Your Lordship can easily be approached, but only by those who are materially exhausted. One who is on the path of [material] progress, trying to improve himself with respectable parentage, great opulence, high education and bodily beauty, cannot approach You with sincere feeling.

TEXT 27, namo 'kincana-vittaya, nivrtta-guna-vrttaye, atmaramaya santaya, kaivalya-pataye namah,

TRANSLATION

My obeisances are unto You, who are the property of the materially impoverished. You have nothing to do with the actions and reactions of the material modes of nature. You are self-satisfied, and therefore You are the most gentle and are master of the monists.

TEXT 28, manye tvam kalam isanam, anadi-nidhanam vibhum, samam carantam sarvatra, bhutanam yan mithah kalih,

TRANSLATION

My Lord, I consider Your Lordship to be eternal time, the supreme controller, without beginning and end, the all-pervasive one. In distributing Your mercy, You are equal to everyone. The dissensions between living beings are due to social intercourse.

TEXT 29, na veda kascid bhagavams cikirsitam, tavehamanasya nrnam vidambanam, na yasya kascid dayito 'sti karhicid, dvesyas ca yasmin visama matir nrnam,

TRANSLATION

O Lord, no one can understand Your transcendental pastimes, which appear to be human and are so misleading. You have no specific object of favor, nor do You have any object of envy. People only imagine that You are partial.

TEXT 30, janma karma ca visvatmann, ajasyakartur atmanah, tiryā-nrsisu yadahsu, tad

atyanta-vidambanam,

TRANSLATION

Of course it is bewildering, O soul of the universe, that You work, though You are inactive, and that You take birth, though You are the vital force and the unborn. You Yourself descend amongst animals, men, sages and aquatics. Verily, this is bewildering.

TEXT 31, gopy adade tvayi krtagasi dama tavad, ya te dasasru-kalilanjana-sambhramaksam, vaktram niniya bhaya-bhavanaya sthitasya, sa mam vimohayati bhir api yad bibheti,

TRANSLATION

My dear Krsna, Yasoda took up a rope to bind You when You committed an offense, and Your perturbed eyes overflowed with tears, which washed the mascara from Your eyes. And You were afraid, though fear personified is afraid of You. This sight is bewildering to me.

TEXT 32, kecid ahur ajam jatam, punya-slokasya kirtaye, yadoh priyasyanvavaye, malayasyeva candanam,

TRANSLATION

Some say that the Unborn is born for the glorification of pious kings, and others say that He is born to please King Yadu, one of Your dearest devotees. You appear in his family as sandalwood appears in the Malaya hills.

TEXT 33, apare vasudevasya, devakyam yacito 'bhyagat, ajas tvam asya ksemaya, vadhaya ca sura-dvisam,

TRANSLATION

Others say that since both Vasudeva and Devaki prayed for You, You have taken Your birth as their son. Undoubtedly You are unborn, yet You take Your birth for their welfare and to kill those who are envious of the demigods.

TEXT 34, bharavataranayanye, bhuvo nava ivodadhai, sidantya bhuri-bharena, jato hy atma-bhuvarthitah,

TRANSLATION

Others say that the world, being overburdened like a boat at sea, is much aggrieved, and that Brahma, who is Your son, prayed for You, and so You have appeared to diminish the trouble.

TEXT 35, bhave 'smin klisyamananam, avidya-kama-karmabhih, sravana-smaranarhani, karisyann iti kecana,

TRANSLATION

And yet others say that You appeared to rejuvenate the devotional service of hearing, remembering, worshiping and so on in order that the conditioned souls suffering from material pangs might take advantage and gain liberation.

TEXT 36, srnvanti gayanti grnnty abhiksnasah, smaranti nandanti tavehitam janah, ta eva pasyanty acirena tavakam, bhava-pravahoparamam padambujam,

TRANSLATION

O Krsna, those who continuously hear, chant and repeat Your transcendental activities, or take pleasure in others' doing so, certainly see Your lotus feet, which alone can stop the repetition of birth and death.

TEXT 37, apy adya nas tvam sva-krtehita prabho, jihasasi svit suhrdo 'nujivinah, yesam na canyad bhavatah padambujat, parayanam rajasu yojitamhasam,

TRANSLATION

O my Lord, You have executed all duties Yourself. Are you leaving us today, though we are completely dependent on Your mercy and have no one else to protect us, now when all kings are at enmity with us?

TEXT 38, ke vayam nama-rupabhyam, yadubhih saha pandavah, bhavato 'darsanam yarhi, hrsikanam ivesituh,

TRANSLATION

As the name and fame of a particular body is finished with the disappearance of the living spirit, similarly if You do not look upon us, all our fame and activities, along with the

Pandavas and Yadus, will end at once.

TEXT 39, neyam sobhisyate tatra, yathedanim gadadhara, tvat-padair ankita bhati, sva-laksana-vilaksitaih,

TRANSLATION

O Gadadhara [Krsna], our kingdom is now being marked by the impressions of Your feet, and therefore it appears beautiful. But when You leave, it will no longer be so.

TEXT 40, ime jana-padah svrddhah, supakvausadhi-virudhah, vanadri-nady-udanvanto, hy edhante tava viksitaih,

TRANSLATION

All these cities and villages are flourishing in all respects because the herbs and grains are in abundance, the trees are full of fruits, the rivers are flowing, the hills are full of minerals and the oceans full of wealth. And this is all due to Your glancing over them.

TEXT 41, atha visvesa visvatman, visva-murte svakesu me, sneha-pasam imam chindhi, drdham pandusu vrsnisu,

TRANSLATION

O Lord of the universe, soul of the universe, O personality of the form of the universe, please, therefore, sever my tie of affection for my kinsmen, the Pandavas and the Vrsnis.

TEXT 42, tvayi me 'nanya-visaya, matir madhupate 'sakrt, ratim udvahatad addha, gangevaugham udanvati,

TRANSLATION

O Lord of Madhu, as the Ganges forever flows to the sea without hindrance, let my attraction be constantly drawn unto You without being diverted to anyone else.

TEXT 43, sri-krsna krsna-sakha vrsny-rsabhavani-dhrug-, rajanya-vamsa-dahananapavarga-virya, govinda go-dvija-surarti-haravatara, yogesvarakhila-guro bhagavan namaste,

TRANSLATION

O Krsna, O friend of Arjuna, O chief amongst the descendants of Vrsni, You are the destroyer of those political parties which are disturbing elements on this earth. Your prowess never deteriorates. You are the proprietor of the transcendental abode, and You descend to relieve the distresses of the cows, the brahmanas and the devotees. You possess all mystic powers, and You are the preceptor of the entire universe. You are the almighty God, and I offer You my respectful obeisances.

TEXT 44 suta uvaca, prthayettham kala-padaih,
parinutakhilodayah, mandam jahasa vaikuntho,
mohayann iva mayaya,

TRANSLATION

Suta Gosvami said: The Lord, thus hearing the prayers of Kuntidevi, composed in choice words for His glorification, mildly smiled. That smile was as enchanting as His mystic power.

TEXT 45, tam badham ity upamantrya, pravisya
gajasahvayam, striyas ca sva-puram yasyan,
premna rajna nivaritah,

TRANSLATION

Thus accepting the prayers of Srimati Kuntidevi, the Lord subsequently informed other ladies of His departure by entering the palace of Hastinapura. But upon preparing to leave, He was stopped by King Yudhishthira, who implored Him lovingly.

TEXT 46, vyasadyair isvarehajnaih,
krsnenadbhuta-karmana, prabodhito 'pitihasair,
nabudhyata sucarpitah,

TRANSLATION

King Yudhishthira, who was much aggrieved, could not be convinced, despite instructions by great sages headed by Vyasa and the Lord Krsna Himself, the performer of superhuman feats, and despite all historical evidence.

TEXT 47, aha raja dharma-sutas, cintayan
suhrdam vadham, prakrtenatmana viprah, sneha-
moha-vasam gatah,

TRANSLATION

King Yudhishthira, son of Dharma, overwhelmed by the death of his friends, was aggrieved just like a common, materialistic man. O sages, thus deluded by affection, he began to speak.

TEXT 48, aho me pasyatajnanam, hrdi rudham
duratmanah, parakyasyaiva dehasya, bahvyo me
'ksauhinir hatah,

TRANSLATION

King Yudhishthira said: O my lot! I am the most sinful man! Just see my heart, which is full of ignorance! This body, which is ultimately meant for others, has killed many, many phalanxes of men.

TEXT 49, bala-dvija-suhrn-mitra-, pitr-bhratr-guru-druhah, na me syan nirayan mokso, hy api
varsayutayutaih,

TRANSLATION

I have killed many boys, brahmanas, well-wishers, friends, parents, preceptors and brothers. Though I live millions of years, I will not be relieved from the hell that awaits me for all these sins.

TEXT 50, naino rajnah praja-bhartur, dharma-yuddhe vadho dvisam, iti me na tu bodhaya,
kalpate sasanam vacah,

TRANSLATION

There is no sin for a king who kills for the right cause, who is engaged in maintaining his citizens. But this injunction is not applicable to me.

TEXT 51, strinam mad-dhata-bandhunam, droho
yo 'sav ihotthitah, karmabhir gramedhiyair,
naham kalpo vyapohitum,

TRANSLATION

I have killed many friends of women, and I have thus caused enmity to such an extent that it is not possible to undo it by material welfare work.

TEXT 52, yatha pankena pankambhah, suraya va
surakrtam, bhuta-hatyam tathaivaikam, na yajnair
marstum arhati,

TRANSLATION

As it is not possible to filter muddy water through mud, or purify a wine-stained pot with wine, it is not possible to counteract the killing of men by sacrificing animals.

Chapter Nine The Passing Away of Bhismadeva in the Presence of Lord Krsna

TEXT 1 sutu uvaca, iti bhitah praja-drohat, sarva-dharma-vivitsaya, tato vinasanam pragad, yatra deva-vrato 'patat,

TRANSLATION

Suta Gosvami said: Being afraid for having killed so many subjects on the Battlefield of Kuruksetra, Maharaja Yudhishthira went to the scene of the massacre. There, Bhismadeva was lying on a bed of arrows, about to pass away.

TEXT 2, tada te bhratarah sarve, sadasvaih svarna-bhusitaih, anvagacchan rathair vipra, vyasa-dhaumyadayas tatha,

TRANSLATION

At that time all his brothers followed him on beautiful chariots drawn by first-class horses decorated with gold ornaments. With them were Vyasa and rsis like Dhaumya [the learned priest of the Pandavas] and others.

TEXT 3, bhagavan api viprarse, rathena sa-dhananjayah, sa tair vyarocata nra-pah, kuvera iva guhyakaih,

TRANSLATION

O sage amongst the brahmanas, Lord Sri Krsna, the Personality of Godhead, also followed, seated on a chariot with Arjuna. Thus King Yudhishthira appeared very aristocratic, like Kuvera surrounded by his companions [the Guhyakas].

TEXT 4, drstva nipatitam bhumau, divas cyutam ivamaram, pranemuh pandava bhismam, sanugah saha cakrina,

TRANSLATION

Seeing him [Bhisma] lying on the ground, like a demigod fallen from the sky, the Pandava King Yudhishthira, along with his younger brothers and Lord Krsna, bowed down before him.

TEXT 5, tatra brahmarsayah sarve, devarsayas ca sattama, rajarsayas ca tatrasan, drastum bharata-pungavam,

TRANSLATION

Just to see the chief of the descendants of King Bharata [Bhisma], all the great souls in the universe, namely the rsis amongst the demigods, brahmanas and kings, all situated in the quality of goodness, were assembled there.

TEXTS 6-7, parvato narado dhaumyo, bhagavan badarayanah, brhadasvo bharadvajah, sasisyo renuka-sutah, , vasistha indrapramadas, trito grtsamado 'sitah, kaksivan gautamo 'tris ca, kausiko 'tha sudarsanah,

TRANSLATION

All the sages like Parvata Muni, Narada, Dhaumya, Vyasa the incarnation of God, Brhadasva, Bharadvaja and Parasurama and disciples, Vasistha, Indrapramada, Trita, Grtsamada, Asita, Kaksivan, Gautama, Atri, Kausika and Sudarsana were present.

TEXT 8, anye ca munayo brahman, brahmaratadayo 'malah, sisyair upeta ajagmuh, kasyapangirasadayah,

TRANSLATION

And many others like Sukadeva Gosvami and other purified souls, Kasyapa and Angirasa and others, all accompanied by their respective disciples, arrived there.

TEXT 9, tan sametan maha-bhagan, upalabhyu vasuttamah, pujayam asa dharma-jno, desa-kala-vibhagavit,

TRANSLATION

Bhismadeva, who was the best amongst the eight Vasus, received and welcomed all the great and powerful rsis who were assembled there, for he knew perfectly all the religious

principles according to time and place.

TEXT 10, krsnam ca tat-prabhava-jna, asinam jagad-isvaram, hrdi-stham pujayam asa, mayayopatta-vigraham,

TRANSLATION

Lord Sri Krsna is situated in everyone's heart, yet He manifests His transcendental form by His internal potency. This very Lord was sitting before Bhismadeva, and since Bhismadeva knew of His glories, he worshiped Him duly.

TEXT 11, pandu-putran upasinan, prasraya-prema-sangatan, abhyacastanuragasarair, andhibhutena caksusa,

TRANSLATION

The sons of Maharaja Pandu were sitting silently nearby, overtaken with affection for their dying grandfather. Seeing this, Bhismadeva congratulated them with feeling. There were tears of ecstasy in his eyes, for he was overwhelmed by love and affection.

TEXT 12, aho kastam aho 'nyayyam, yad yuyam dharma-nandanah, jivitum narhatha klistam, vipra-dharmacyutasrayah,

TRANSLATION

Bhismadeva said: Oh, what terrible sufferings and what terrible injustices you good souls suffer for being the sons of religion personified. You did not deserve to remain alive under those tribulations, yet you were protected by the brahmanas, God and religion.

TEXT 13, samsthite 'tirathe pandau, prtha bala-praja vadhu, yusmat-krte bahun klesan, prapta tokavati muhuh,

TRANSLATION

As far as my daughter-in-law Kunti is concerned, upon the great General Pandu's death, she became a widow with many children, and therefore she suffered greatly. And when you were grown up she suffered a great deal also because of your actions.

TEXT 14, sarvam kala-krtam manye, bhavatam

ca yad-apriyam, sapalo yad-vase loko, vayor iva ghanavalih,

TRANSLATION

In my opinion, this is all due to inevitable time, under whose control everyone in every planet is carried, just as the clouds are carried by the wind.

TEXT 15, yatra dharma-suto raja, gada-panir vrkodarah, krsno 'stri gandivam capam, suhrt krsnas tato vipat,

TRANSLATION

O how wonderful is the influence of inevitable time. It is irreversible--otherwise, how can there be reverses in the presence of King Yudhishthira, the son of the demigod controlling religion; Bhima, the great fighter with a club; the great Bowman Arjuna with his mighty weapon Gandiva; and above all, the Lord, the direct well-wisher of the Pandavas?.

TEXT 16, na hy asya karhicid rajan, puman veda vidhitisitam, yad vijijnasaya yukta, muhyanti kavayo 'pi hi,

TRANSLATION

O King, no one can know the plan of the Lord [Sri Krsna]. Even though great philosophers inquire exhaustively, they are bewildered.

TEXT 17, tasmad idam daiva-tantram, vyavasya bharatarsabha, tasyanuvihito 'natha, natha pahi prajah prabho,

TRANSLATION

O best among the descendants of Bharata [Yudhishthira], I maintain, therefore, that all this is within the plan of the Lord. Accepting the inconceivable plan of the Lord, you must follow it. You are now the appointed administrative head, and, my lord, you should now take care of those subjects who are now rendered helpless.

TEXT 18, esa vai bhagavan saksad, adyo narayanan puman, mohayan mayaya lokam, gudhas carati vrsnisu,

TRANSLATION

This Sri Krsna is no other than the inconceivable, original Personality of Godhead. He is the first Narayana, the supreme enjoyer. But He is moving amongst the descendants of King Vrsni just like one of us and He is bewildering us with His self-created energy.

TEXT 19, asyanubhavam bhagavan, veda guhyatamam sivah, devarsir naradah saksad, bhagavan kapilo nrpa,

TRANSLATION

O King, Lord Siva, Narada the sage amongst the demigods, and Kapila, the incarnation of Godhead, all know very confidentially about His glories through direct contact.

TEXT 20, yam manyase matuleyam, priyam mitram suhrttamam, akaroh sacivam dutam, sauhrdad atha sarathim,

TRANSLATION

O King, that personality whom, out of ignorance only, you thought to be your maternal cousin, your very dear friend, well-wisher, counselor, messenger, benefactor, etc. is that very Personality of Godhead, Sri Krsna.

TEXT 21, sarvatmanah sama-drso, hy advayasyanahankrteh, tat-krtam mati-vaisamyam, niravadyasya na kvacit,

TRANSLATION

Being the Absolute Personality of Godhead, He is present in everyone's heart. He is equally kind to everyone, and He is free from the false ego of differentiation. Therefore whatever He does is free from material inebriety. He is equibalanced.

TEXT 22, tathapy ekanta-bhaktesu, pasya bhupanukampitam, yan me 'sums tyajatah saksat, krsno darsanam agatah,

TRANSLATION

Yet, despite His being equally kind to everyone, He has graciously come before me while I am ending my life, for I am His unflinching servitor.

TEXT 23, bhaktyavesya mano yasmin, vaca yana-nama kirtayan, tyajan kalevaram yogi, mucyate kama-karmabhih,

TRANSLATION

The Personality of Godhead, who appears in the mind of the devotee by attentive devotion and meditation and by chanting of the holy name, releases the devotee from the bondage of fruitive activities at the time of his quitting the material body.

TEXT 24, sa deva-devo bhagavan pratiksatam, kalevaram yavad idam hinomy aham, prasanna-hasaruna-locanollasan-, mukhambujo dhyana-pathas catur-bhujah,

TRANSLATION

May my Lord, who is four-handed and whose beautifully decorated lotus face, with eyes as red as the rising sun, is smiling, kindly await me at that moment when I quit this material body.

TEXT 25 sutu uvaca, yudhistiras tad akarnya, sayanam sara-panjare, aprcchad vividhan dharman, rsinam canusrnvatam,

TRANSLATION

Suta Gosvami said: Maharaja Yudhisthira, after hearing Bhismadeva speak in that appealing tone, asked him, in the presence of all the great rsis, about the essential principles of various religious duties.

TEXT 26, purusa-sva-bhava-vihitan, yatha-varnam yathasramam, vairagya-ragopadhibhyam, amnatobhaya-laksanan,

TRANSLATION

At Maharaja Yudhisthira's inquiry, Bhismadeva first defined all the classifications of castes and orders of life in terms of the individual's qualifications. Then he systematically, in twofold divisions, described counteraction by detachment and interaction by attachment.

TEXT 27, dana-dharman raja-dharman, moksa-dharman vibhagasah, stri-dharman bhagavad-dharman, samasa-vyasa-yogatah,

TRANSLATION

He then explained, by divisions, acts of charity, the pragmatic activities of a king and activities for salvation. Then he described the duties of women and devotees, both briefly and extensively.

TEXT 28, dharmartha-kama-moksams ca, sahopayan yatha mune, nanakhyanetihasesu, varnayam asa tattvavit,

TRANSLATION

Then he described the occupational duties of different orders and statuses of life, citing instances from history, for he was himself well acquainted with the truth.

TEXT 29, dharmam pravadatas tasya, sa kalah pratyupasthitah, yo yoginas chanda-mrtyor, vanchitas tuttarayanah,

TRANSLATION

While Bhismadeva was describing occupational duties, the sun's course ran into the northern hemisphere. This period is desired by mystics who die at their will.

TEXT 30, tadopasamhrtya girah sahasranir, vimukta-sangam mana adi-puruse, krsne lasat-pita-pate catur-bhuje, purah sthite 'milita-drg vyadharayat,

TRANSLATION

Thereupon that man who spoke on different subjects with thousands of meanings and who fought on thousands of battlefields and protected thousands of men, stopped speaking and, being completely freed from all bondage, withdrew his mind from everything else and fixed his wide-open eyes upon the original Personality of Godhead, Sri Krsna, who stood before him, four-handed, dressed in yellow garments that glittered and shined.

TEXT 31, visuddhaya dharanaya hatasubhas, tadiksayaivasu gata-yudha-sramah, nivrtta-sarvendriya-vrtti-vibhramas, tustava janyam visrjan janardanam,

TRANSLATION

By pure meditation, looking at Lord Sri Krsna, he at once was freed from all material inauspiciousness and was relieved of all bodily pains caused by the arrow wounds. Thus all the external activities of his senses at once stopped, and he prayed transcendently to the controller of all living beings while quitting his material body.

TEXT 32sri-bhisma uvaca, iti matir upakalpita vitrsna, bhagavati satvata-pungave vibhumni, svasukham upagate kvacid vihartum, prakrtim upeyusi yad-bhava-pravahah,

TRANSLATION

Bhismadeva said: Let me now invest my thinking, feeling and willing, which were so long engaged in different subjects and occupational duties, in the all-powerful Lord Sri Krsna. He is always self-satisfied, but sometimes, being the leader of the devotees, He enjoys transcendental pleasure by descending on the material world, although from Him only the material world is created.

TEXT 33, tri-bhuvana-kamanam tamala-varnam, ravi-kara-gaura-varambaram dadhane, vapur alaka-kulavrtananabjam, vijaya-sakhe ratir astu me 'navadya,

TRANSLATION

Sri Krsna is the intimate friend of Arjuna. He has appeared on this earth in His transcendental body, which resembles the bluish color of the tamala tree. His body attracts everyone in the three planetary systems [upper, middle and lower]. May His glittering yellow dress and His lotus face, covered with paintings of sandalwood pulp, be the object of my attraction, and may I not desire fruitive results.

TEXT 34, yudhi turaga-rajo-vidhumra-visvak-, kaca-lulita-sramavary-alankrtasye, mama nisitasarair vibhidiyamana-, tvaci vilasat-kavace 'stu krsna atma,

TRANSLATION

On the battlefield [where Sri Krsna attended Arjuna out of friendship], the flowing hair of Lord Krsna turned ashen due to the dust

raised by the hoofs of the horses. And because of His labor, beads of sweat wetted His face.

All these decorations, intensified by the wounds dealt by my sharp arrows, were enjoyed by Him. Let my mind thus go unto Sri Krsna.

TEXT 35, sapadi sakhi-vaco nisamya madhye, nija-parayor balayo ratham nivesya, sthitavati para-sainikayur aksna, hrtavati partha-sakhe ratir mamastu,

TRANSLATION

In obedience to the command of His friend, Lord Sri Krsna entered the arena of the Battlefield of Kuruksetra between the soldiers of Arjuna and Duryodhana, and while there He shortened the life spans of the opposite party by His merciful glance. This was done simply by His looking at the enemy. Let my mind be fixed upon that Krsna.

TEXT 36, vyavahita-prtana-mukham niriksy, sva-jana-vadhad vimukhasya dosa-buddhya, kumatim aharad atma-vidyaya yas, carana-ratih paramasya tasya me 'stu,

TRANSLATION

When Arjuna was seemingly polluted by ignorance upon observing the soldiers and commanders before him on the battlefield, the Lord eradicated his ignorance by delivering transcendental knowledge. May His lotus feet always remain the object of my attraction.

TEXT 37, sva-nigamam apahaya mat-pratijnam, rtam adhikartum avapluto rathasthah, dhrta-ratha-carano 'bhyayac caladgur, harir iva hantum ibham gatottariyah,

TRANSLATION

Fulfilling my desire and sacrificing His own promise, He got down from the chariot, took up its wheel, and ran towards me hurriedly, just as a lion goes to kill an elephant. He even dropped His outer garment on the way.

TEXT 38, sita-visikha-hato visirna-damsah, ksataja-paripluta atatayino me, prasabham abhisasara mad-vadhartham, sa bhavatu me bhagavan gatir mukundah,

TRANSLATION

May He, Lord Sri Krsna, the Personality of Godhead, who awards salvation, be my ultimate destination. On the battlefield He charged me, as if angry because of the wounds dealt by my sharp arrows. His shield was scattered, and His body was smeared with blood due to the wounds.

TEXT 39, vijaya-ratha-kutumba atta-totre, dhrta-haya-rasmini tac-chriyeksaniye, bhagavati ratir astu me mumursor, yam iha niriksy hata gatah sva-rupam,

TRANSLATION

At the moment of death, let my ultimate attraction be to Sri Krsna, the Personality of Godhead. I concentrate my mind upon the chariot driver of Arjuna who stood with a whip in His right hand and a bridle rope in His left, who was very careful to give protection to Arjuna's chariot by all means. Those who saw Him on the Battlefield of Kuruksetra attained their original forms after death.

TEXT 40, lalita-gati-vilasa-valguhasa-, pranaya-niriksan-kalpitorumanah, krta-manu-krta-vaty unmadandhah, prakrtim agan kila yasya gopa-vadhvah,

TRANSLATION

Let my mind be fixed upon Lord Sri Krsna, whose motions and smiles of love attracted the damsels of Vrajadhama [the gopis]. The damsels imitated the characteristic movements of the Lord [after His disappearance from the rasa dance].

TEXT 41, muni-gana-nrpa-varya-sankule 'ntah-, sadasi yudhisthira-rajasuya esam, arhanam upapeda iksaniyo, mama drsi-gocara esa avir atma,

TRANSLATION

At the Rajasuya-yajna [sacrifice] performed by Maharaja Yudhisthira, there was the greatest assembly of all the elite men of the world, the royal and learned orders, and in that great assembly Lord Sri Krsna was worshiped by one and all as the most exalted

Personality of Godhead. This happened during my presence, and I remembered the incident in order to keep my mind upon the Lord.

TEXT 42, tam imam aham ajam sarira-bhajam, hrди hrди dhishitam atma-kalpitanam, pratidrsam iva naikadharkam ekam, samadhi-gato 'smi vidhuta-bheda-mohah,

TRANSLATION

Now I can meditate with full concentration upon that one Lord, Sri Krsna, now present before me because now I have transcended the misconceptions of duality in regard to His presence in everyone's heart, even in the hearts of the mental speculators. He is in everyone's heart. The sun may be perceived differently, but the sun is one.

TEXT 43 suta uvaca, krsna evam bhagavati, mano-vag-drsti-vrttibhih, atmany atmanam avesya, so 'ntahsvasa uparamat,

TRANSLATION

Suta Gosvami said: Thus Bhismadeva merged himself in the Supersoul, Lord Sri Krsna, the Supreme Personality of Godhead, with his mind, speech, sight and actions, and thus he became silent, and his breathing stopped.

TEXT 44, sampadyamanam ajnaya, bhismam brahmani niskale, sarve babhuvus te tusnim, vayamsiva dinatyaye,

TRANSLATION

Knowing that Bhismadeva had merged into the unlimited eternity of the Supreme Absolute, all present there became silent like birds at the end of the day.

TEXT 45, tatra dundubhayo nedur, deva-manava-vaditah, sasamsuh sadhavo rajnam, khat petuh puspa-vrstayah,

TRANSLATION

Thereafter, both men and demigods sounded drums in honor, and the honest royal order commenced demonstrations of honor and respect. And from the sky fell showers of flowers.

TEXT 46, tasya nirharanadini, samparetasya bhargava, yudhisthirah karayitva, muhurtam duhkhito 'bhavat,

TRANSLATION

O descendant of Bhrgu [Saunaka], after performing funeral rituals for the dead body of Bhismadeva, Maharaja Yudhisthira was momentarily overtaken with grief.

TEXT 47, tustuvur munayo hrstah, krsnam tad-guhya-namabhih, tatas te krsna-hrdayah, svasraman prayayuh punah,

TRANSLATION

All the great sages then glorified Lord Sri Krsna, who was present there, by confidential Vedic hymns. Then all of them returned to their respective hermitages, bearing always Lord Krsna within their hearts.

TEXT 48, tato yudhisthilo gatva, saha-krsno gajahvayam, pitaram santvayam asa, gandharim ca tapasvinim,

TRANSLATION

Thereafter, Maharaja Yudhisthira at once went to his capital, Hastinapura, accompanied by Lord Sri Krsna, and there he consoled his uncle and aunt Gandhari, who was an ascetic.

TEXT 49, pitra canumato raja, vasudevanumoditah, cakara rajyam dharmena, pitr-paitamaham vibhuh,

TRANSLATION

After this, the great religious King, Maharaja Yudhisthira, executed the royal power in the kingdom strictly according to the codes and royal principles approved by his uncle and confirmed by Lord Sri Krsna.

Chapter Ten Departure of Lord Krsna for Dvarka

TEXT 1 saunaka uvaca, hatva svariktha-sprdha atatayino, yudhisthilo dharma-bhrtam varisthah, sahanujaih pratyavaruddha-bhojanah, katham pravrttah kim akarasis tatah,

TRANSLATION

Saunaka Muni asked: After killing his enemies who desired to usurp his rightful inheritance, how did the greatest of all religious men, **Maharaja Yudhishthira**, assisted by his brothers, rule his subjects? Surely he could not freely enjoy his kingdom with unrestricted consciousness.

TEXT 2 sutu uvaca, vamsam kuror vamsa-davagni-nirhrtam, samrohayitva bhava-bhavano harih, nivesayitva nija-rajya isvaro, yudhisthiram prita-mana babhuva ha,

TRANSLATION

Suta Gosvami said: Lord Sri Krsna, the Supreme Personality of Godhead, who is the maintainer of the world, became pleased after reestablishing **Maharaja Yudhishthira** in his own kingdom and after restoring the Kuru dynasty, which had been exhausted by the bamboo fire of anger.

TEXT 3, nisamya bhismoktam athacyutktam, pravrtta-vijnana-vidhuta-vibhramah, sasasa gam indra ivajitasrayah, paridhyupantam anujanuvartitah,

TRANSLATION

Maharaja Yudhishthira, after being enlightened by what was spoken by Bhismadeva and Lord Sri Krsna, the infallible, engaged himself in matters of perfect knowledge because all his misgivings were eradicated. Thus he ruled over the earth and seas and was followed by his younger brothers.

TEXT 4, kamam vavarsa parjanyah, sarva-kama-dugha mahi, sisicuh sma vrajan gavah, payasodhasvatir muda,

TRANSLATION

During the reign of Maharaja Yudhishthira, the clouds showered all the water that people needed, and the earth produced all the necessities of man in profusion. Due to its fatty milk bag and cheerful attitude, the cow used to moisten the grazing ground with milk.

TEXT 5, nadyah samudra girayah, savanaspati-virudhah, phalanty osadhyah sarvah, kamam

anvrtu tasya vai,

TRANSLATION

The rivers, oceans, hills, mountains, forests, creepers and active drugs, in every season, paid their tax quota to the King in profusion.

TEXT 6, nadhayo vyadhayah klesa, daiva-bhutatma-hetavah, ajata-satrav abhavan, jantunam rajni karhicit,

TRANSLATION

Because of the King's having no enemy, the living beings were not at any time disturbed by mental agonies, diseases, or excessive heat or cold.

TEXT 7, usitva hastinapure, masan katipayan harih, suhrdam ca visokaya, svasus ca priya-kamyaya,

TRANSLATION

Sri Hari, Lord Sri Krsna, resided at Hastinapura for a few months to pacify His relatives and please His own sister [Subhadra].

TEXT 8, amantrya cabhyanujnatah, parisvajyabhivadya tam, aruroha ratham kaiscit, parisvakto 'bhivaditah,

TRANSLATION

Afterwards, when the Lord asked permission to depart and the King gave it, the Lord offered His respects to Maharaja Yudhishthira by bowing down at his feet, and the King embraced Him. After this the Lord, being embraced by others and receiving their obeisances, got into His chariot.

TEXTS 9-10, subhadra draupadi kunti, virata-tanaya tatha, gandhari dhrtarastras ca, yuyutsu gautamo yamau, , vrkodaras ca dhaumyas ca, striyo matsya-sutadayah, na sehire vimuhyanto, viraham sарнga-dhanvanah,

TRANSLATION

At that time Subhadra, Draupadi, Kunti, Uttara, Gandhari, Dhrtarastra, Yuyutsu, Krpacarya, Nakula, Sahadeva, Bhimasena, Dhaumya and Satyavati all nearly fainted because it was impossible for them to bear

separation from Lord Krsna.

TEXTS 11-12, sat-sangan mukta-duhsango, hatum notsahate budhah, kirtyamanam yaso yasya, sakrd akarnya rocanam, , tasmin nyasta-dhiyah parthah, saheran viraham katham, darsana-sparsa-samlapa-, sayanasana-bhojanaih,

TRANSLATION

The intelligent, who have understood the Supreme Lord in association with pure devotees and have become freed from bad materialistic association, can never avoid hearing the glories of the Lord, even though they have heard them only once. How, then, could the Pandavas tolerate His separation, for they had been intimately associated with His person, seeing Him face to face, touching Him, conversing with Him, and sleeping, sitting and dining with Him?,

TEXT 13, sarve te 'nimisair aksais, tam anu druta-cetasah, viksantah sneha-sambaddha, vicelus tatra tatra ha,

TRANSLATION

All their hearts were melting for Him on the pot of attraction. They looked at Him without blinking their eyes, and they moved hither and thither in perplexity.

TEXT 14, nyarundhann udgalad baspam, autkanthyad devaki-sute, niryaty agarana no 'bhadram, iti syad bandhava-striyah,

TRANSLATION

The female relatives, whose eyes were flooded with tears out of anxiety for Krsna, came out of the palace. They could stop their tears only with great difficulty. They feared that tears would cause misfortune at the time of departure.

TEXT 15, mrdanga-sankha-bheryas ca, vina-panava-gomukhah, dhundhury-anaka-ghantadya, nedur dundubhayas tatha,

TRANSLATION

While the Lord was departing from the palace of Hastinapura, different types of drums --like the mrdanga, dhola, nagra, dhundhuri and

dundubhi--and flutes of different types, the vina, gomukha and bheri, all sounded together to show Him honor.

TEXT 16, prasada-sikhararudhah, kuru-naryo didrksaya, vavrsuh kusumaih krsnam, prema-vrida-smiteksanah,

TRANSLATION

Out of a loving desire to see the Lord, the royal ladies of the Kurus got up on top of the palace, and smiling with affection and shyness, they showered flowers upon the Lord.

TEXT 17, sitatapatram jagraha, muktadama-vibhusitam, ratna-dandam gudakesah, priyah priyatamasya ha,

TRANSLATION

At that time Arjuna, the great warrior and conqueror of sleep, who is the intimate friend of the most beloved Supreme Lord, took up an umbrella which had a handle of jewels and was embroidered with lace and pearls.

TEXT 18, uddhavah satyakis caiva, vyajane paramadbhute, vikiryamanah kusumai, reje madhu-patihi pathi,

TRANSLATION

Uddhava and Satyaki began to fan the Lord with decorated fans, and the Lord, as the master of Madhu, seated on scattered flowers, commanded them along the road.

TEXT 19, asruyantasisah satyas, tatra tatra dvijeritah, nanurupanurupas ca, nirgunasya gunatmanah,

TRANSLATION

It was being heard here and there that the benedictions being paid to Krsna were neither befitting nor unbefitting because they were all for the Absolute, who was now playing the part of a human being.

TEXT 20, anyonyam asit sanjalpa, uttama-sloka-cetasam, kauravendra-pura-strinam, sarva-sruti-mano-harah,

TRANSLATION

Absorbed in the thought of the transcendental qualities of the Lord, who is glorified in select poetry, the ladies on the roofs of all the houses of Hastinapura began to talk of Him. This talk was more attractive than the hymns of the Vedas.

TEXT 21, sa vai kilayam purusah puratano, ya eka asid avisesa atmani, agre gunebhyo jagad-atmanisvare, nimilitatman nisi supta-saktisu,

TRANSLATION

They said: Here He is, the original Personality of Godhead as we definitely remember Him.

He alone existed before the manifested creation of the modes of nature, and in Him only, because He is the Supreme Lord, all living beings merge, as if sleeping at night, their energy suspended.

TEXT 22, sa eva bhuyo nije-virya-coditam, sva-jiva-mayam prakrtim sisrksatim, anama-rupatmani rupa-namani, vidhitsamano 'nusasara sastra-krt,

TRANSLATION

The Personality of Godhead, again desiring to give names and forms to His parts and parcels, the living entities, placed them under the guidance of material nature. By His own potency, material nature is empowered to re-create.

TEXT 23, sa va ayam yat padam atra surayo, jitendriya nirjita-matarisvanah, pasyanti bhakty-utkalitamalatmana, nanv esa sattvam parimarstum arhati,

TRANSLATION

Here is the same Supreme Personality of Godhead whose transcendental form is experienced by the great devotees who are completely cleansed of material consciousness by dint of rigid devotional service and full control of life and the senses. And that is the only way to purify existence.

TEXT 24, sa va ayam sakhy anugita-sat-katho, vedesu guhyesu ca guhya-vadibhih, ya eka iso jagad-atma-lilaya, sriyati avaty atti na tatra sajjate,

TRANSLATION

O dear friends, here is that very Personality of Godhead whose attractive and confidential pastimes are described in the confidential parts of Vedic literature by His great devotees.

It is He only who creates, maintains and annihilates the material world and yet remains unaffected.

TEXT 25, yada hy adharmena tamo-dhiyo nrpa, jivanti tatraisa hi sattvatah kila, dhatte bhagam satyam rtam dayam yaso, bhavaya rupani dadhad yuge yuge,

TRANSLATION

Whenever there are kings and administrators living like animals in the lowest modes of existence, the Lord in His transcendental form manifests His supreme power, the Truth Positive, shows special mercy to the faithful, performs wonderful activities and manifests various transcendental forms as is necessary in different periods and ages.

TEXT 26, aho alam slaghyatamam yadoh kulam, aho alam punyatamam madhor vanam, yad esa pumsam rsabhah sriyah patih, sva-janmana cankramanena cancati,

TRANSLATION

Oh, how supremely glorified is the dynasty of King Yadu, and how virtuous is the land of Mathura, where the supreme leader of all living beings, the husband of the goddess of fortune, has taken His birth and wandered in His childhood.

TEXT 27, aho bata svar-yasasas tiraskari, kusasthali punya-vasaskari bhuvah, pasyanti nityam yad anugrahesitam, smitavalokam sva-patim sma yat-prajah,

TRANSLATION

Undoubtedly it is wonderful that Dvaraka has defeated the glories of the heavenly planets and has enhanced the celebrity of the earth. The inhabitants of Dvaraka are always seeing the soul of all living beings [Krsna] in His loving feature. He glances at them and favors them with sweet smiles.

TEXT 28, nunam vrata-snana-hutadinesvarah,

samarcito hy asya grhita-panibhih, pibanti yah
sakhy adharamrtam muhur, vraja-striyah
sammumuhr yad-asayah,

TRANSLATION

O friends, just think of His wives, whose hands He has accepted. How they must have undergone vows, baths, fire sacrifices and perfect worship of the Lord of the universe to constantly relish now the nectar from His lips [by kissing]. The damsels of Vrajabhumi would often faint just by expecting such favors.

TEXT 29, ya virya-sulkena hrtah svayamvare,
pramathyā caidya-pramukhan hi susminah,
pradyumna-sambamba-sutadayo 'para, yas cahrta
bhauma-vadhe sahasrasah,

TRANSLATION

The children of these ladies are Pradyumna, Samba, Amba, etc: Ladies like Rukmini, Satyabhama and Jambavati were forcibly taken away by Him from their svayamvara ceremonies after He defeated many powerful kings, headed by Sisupala. And other ladies were also forcibly taken away by Him after He killed Bhaumasura and thousands of his assistants. All of these ladies are glorious.

TEXT 30, etah param stritvam apastapesalam,
nirasta-saucam bata sadhu kurvate, yasam grhat
puskara-locanah patir, na jatv apaita ahrtibhir hrdi
sprsan,

TRANSLATION

All these women auspiciously glorified their lives despite their being without individuality and without purity. Their husband, the lotus-eyed Personality of Godhead, never left them alone at home. He always pleased their hearts by making valuable presentations.

TEXT 31, evamvidha gadantinam, sa girah pura-
yositam, niriksanenabhinandan, sasmitena yayau
harih,

TRANSLATION

While the ladies of the capital of Hastinapura were greeting Him and talking in this way, the Lord, smiling, accepted their good greetings, and casting the grace of His glance over them, He departed from the city.

TEXT 32, ajata-satruh prtanam, gopithaya
madhu-dvisah, parebhyah sankitah snehat,
prayunkta catur-anginim,

TRANSLATION

Maharaja Yudhishthira, although no one's enemy, engaged four divisions of defense [horse, elephant, chariot and army] to accompany Lord Krsna, the enemy of the asuras [demons]. The Maharaja did this because of the enemy, and also out of affection for the Lord.

TEXT 33, atha duragatan saurih, kauravan
virahaturan, sannivartya drdham snigdhan, prayat
sva-nagarim priyah,

TRANSLATION

Out of profound affection for Lord Krsna, the Pandavas, who were of the Kuru dynasty, accompanied Him a considerable distance to see Him off. They were overwhelmed with the thought of future separation. The Lord, however, persuaded them to return home, and He proceeded towards Dvaraka with His dear companions.

TEXTS 34-35, kuru-jangala-pancalan, surasenan
sayamunan, brahmavartam kuruksetram, matsyan
sarasvatan atha, , maru-dhanvam atikramya,
sauvirabhirayoh paran, anartan bhargavopagac,
chrantavaho manag vibhu,

TRANSLATION

O Saunaka, the Lord then proceeded towards Kurujangala, Pancala, Surasena, the land on the bank of the River Yamuna, Brahmavarta, Kuruksetra, Matsya, Sarasvata, the province of the desert and the land of scanty water. After crossing these provinces He gradually reached the Sauvira and Abhira provinces, then west of these, reached Dvaraka at last.

TEXT 36, tatra tatra ha tatratyair, harih
pratyudyatarhanah, sayam bheje disam pascad,
gavistho gam gatas tada,

TRANSLATION

On His journey through these provinces He was welcomed, worshiped and given various

presentations. In the evening, in all places, the Lord suspended His journey to perform evening rites. This was regularly observed after sunset.

Chapter Eleven Lord Krsna's Entrance into Dvarka

TEXT 1 suta uvaca, anartan sa upavrajya, svrddhan jana-padan svakan, dadhmau daravaram tesam, visadam samayann iva,

TRANSLATION

Suta Gosvami said: Upon reaching the border of His most prosperous metropolis, known as the country of the Anartas [Dvaraka], the Lord sounded His auspicious conchshell, heralding His arrival and apparently pacifying the dejection of the inhabitants.

TEXT 2, sa uccakase dhavalodaro daro, 'py urukramasyadharasona-sonima, dadhmayamanah kara-kanja-sampute, yathabja-khande kala-hamsa utsvanah,

TRANSLATION

The white and fat-boweled conchshell, being gripped by the hand of Lord Krsna and sounded by Him, appeared to be reddened by the touch of His transcendental lips. It seemed that a white swan was playing in the stems of red lotus flowers.

TEXT 3, tam upasrutyu ninadam, jagad-bhaya-bhayavaham, pratyudyayuh prajah sarva, bhartr-darsana-lalasah,

TRANSLATION

The citizens of Dvaraka, having heard that sound which threatens fear personified in the material world, began to run towards Him fast, just to have a long desired audience with the Lord, who is the protector of all devotees.

TEXTS 4-5, tatropanita-balayo, raver dipam ivadrtah, atmaramam purna-kamam, nija-labhena nityada, , prity-utphulla-mukhah procur, harsa-gadgadaya gira, pitaram sarva-suhrdam, avitaram ivarbhakah,

TRANSLATION

The citizens arrived before the Lord with their respective presentations, offering them to the fully satisfied and self-sufficient one, who, by His own potency, incessantly supplies others. These presentations were like the offering of a lamp to the sun. Yet the citizens began to speak in ecstatic language to receive the Lord, just as wards welcome their guardian and father.

TEXT 6, natah sma te natha sadanghri-pankajam, virinca-vairincya-surendra-vanditam, parayananam ksemam ihecchatam param, na yatra kalah prabhavet parah prabhuh,

TRANSLATION

The citizens said: O Lord, You are worshiped by all demigods like Brahma, the four Sanas and even the King of heaven. You are the ultimate rest for those who are really aspiring to achieve the highest benefit of life. You are the supreme transcendental Lord, and inevitable time cannot exert its influence upon You.

TEXT 7, bhavaya nas tvam bhava visva-bhavana, tvam eva matatha suhrt-patih pita, tvam sad-gurur nah paramam ca daivatam, yasyanuvrttya krtino babhuvima,

TRANSLATION

O creator of the universe, You are our mother, well-wisher, Lord, father, spiritual master and worshipable Deity. By following in Your footsteps we have become successful in every respect. We pray, therefore, that You continue to bless us with Your mercy.

TEXT 8, aho sanatha bhavata sma yad vayam, traivistapanam api dura-darsanam, prema-smita-snigdha-niriksanananam, pasyema rupam tava sarva-saubhagam,

TRANSLATION

Oh, it is our good luck that we have come again today under Your protection by Your presence, for Your Lordship rarely visits even the denizens of heaven. Now it is possible for us to look into Your smiling face, which is full of affectionate glances. We can now see Your

transcendental form, full of all auspiciousness.

TEXT 9, yarhy ambujaksapasasara bho bhavan, kurun madhun vatha suhrd-didrksaya, tatrabda-koti-pratimah ksano bhaved, ravim vinaksnor iva nas tavacyuta,

TRANSLATION

O lotus-eyed Lord, whenever You go away to Mathura, Vrndavana or Hastinapura to meet Your friends and relatives, every moment of Your absence seems like a million years. O infallible one, at that time our eyes become useless, as if bereft of sun.

TEXT 10, katham vayam natha cirosite tvayi, prasanna-drstyakhila-tapa-sosanam, jivema te sundara-hasa-sobhitam, apasyamana vadanan manoharam, , iti codirita vacah, prajanam bhakta-vatsalah, srnvano 'nugraham drstya, vitanvan pravisat puram,

TRANSLATION

O master, if You live abroad all the time, then we cannot look at Your attractive face, whose smiles vanquish all our sufferings. How can we exist without Your presence?Upon hearing their speeches, the Lord, who is very kind to the citizens and the devotees, entered the city of Dvaraka and acknowledged all their greetings by casting His transcendental glance over them.

TEXT 11, madhu-bhoja-dasarharha-, kukurandhaka-vrsnibhih, atma-tulya-balair guptam, nagair bhogavatim iva,

TRANSLATION

As Bhogavati, the capital of Nagaloka, is protected by the Nagas, so was Dvaraka protected by the descendants of Vrsni--Bhoja, Madhu, Dasarha, Arha, Kukura, Andhaka, etc.--who were as strong as Lord Krsna.

TEXT 12, sarvartu-sarva-vibhava-, punya-vrksa-latasramaih, udyanopavanaramair, vrtapadmakara-sriyam,

TRANSLATION

The city of Dvarakapuri was filled with the opulences of all seasons. There were

hermitages, orchards, flower gardens, parks and reservoirs of water breeding lotus flowers all over.

TEXT 13, gopura-dvara-margesu, krta-kautukatoranam, citra-dhvaja-patakagrair, antah pratihatatapam,

TRANSLATION

The city gateway, the household doors and festooned arches along the roads were all nicely decorated with festive signs like plantain trees and mango leaves, all to welcome the Lord. Flags, garlands and painted signs and slogans all combined to shade the sunshine.

TEXT 14, sammarjita-maha-marga-, rathyapanaka-catvaram, siktam gandha-jalair uptam, phala-puspaksatankuraih,

TRANSLATION

The highways, subways, lanes, markets and public meeting places were all thoroughly cleansed and then moistened with scented water. And to welcome the Lord, fruits, flowers and unbroken seeds were strewn everywhere.

TEXT 15, dvari dvari grhanam ca, dadhy-aksata-phaleksubhih, alankrtam purna-kumbhair, balibirh dhupa-dipakaih,

TRANSLATION

In each and every door of the residential houses, auspicious things like curd, unbroken fruits, sugarcane and full waterpots with articles for worship, incense and candles were all displayed.

TEXTS 16-17, nisamya prestham ayantam, vasudevo maha-manah, akruras cograsenas ca, ramas cadbhuta-vikramah, , pradyumnas carudesnas ca, sambo jambavati-sutah, praharsa-vegocchasita-, sayanasana-bhojanah,

TRANSLATION

On hearing that the most dear Krsna was approaching Dvarakadhama, magnanimous Vasudeva, Akrura, Ugrasena, Balarama (the superhumanly powerful), Pradyumna, Carudesna and Samba the son of Jambavati,

all extremely happy, abandoned resting, sitting and dining.

TEXT 18, varanendram puraskrtya, brahmanaih sasumangalah, sankha-turya-ninadena, brahma-ghosena cadrtah, pratyujjagmu rathair hrstah, pranayagata-sadhvasah,

TRANSLATION

They hastened toward the Lord on chariots with brahmanas bearing flowers. Before them were elephants, emblems of good fortune. Conchshells and bugles were sounded, and Vedic hymns were chanted. Thus they offered their respects, which were saturated with affection.

TEXT 19, varamukhyas ca sataso, yanais tad-darsanotsukah, lasat-kundala-nirbhata-, kapola-vadana-sriyah,

TRANSLATION

At the same time, many hundreds of well-known prostitutes began to proceed on various vehicles. They were all very eager to meet the Lord, and their beautiful faces were decorated with dazzling earrings, which enhanced the beauty of their foreheads.

TEXT 20, nata-nartaka-gandharvah, sutamagadha-vandinah, gayanti cottamasloka-, caritany adbhitani ca,

TRANSLATION

Expert dramatists, artists, dancers, singers, historians, genealogists and learned speakers all gave their respective contributions, being inspired by the superhuman pastimes of the Lord. Thus they proceeded on and on.

TEXT 21, bhagavams tatra bandhunam, pauranam anuvartinam, yatha-vidhy upasangamya, sarvesam manam adadhe,

TRANSLATION

Lord Krsna, the Personality of Godhead, approached them and offered due honor and respect to each and every one of the friends, relatives, citizens and all others who came to receive and welcome Him.

TEXT 22, prahvabhivadanasesa-, kara-sparsa-smiteksanaih, asvasya casvapakebhyo, varais cabhimatair vibhuh,

TRANSLATION

The Almighty Lord greeted everyone present by bowing His head, exchanging greetings, embracing, shaking hands, looking and smiling, giving assurances and awarding benedictions, even to the lowest in rank.

TEXT 23, svayam ca gurubhir vipraih, sadaraih sthavirair api, asirbhir yuujyamano 'nyair, vandibhis cavisat puram,

TRANSLATION

Then the Lord personally entered the city accompanied by elderly relatives and invalid brahmanas with their wives, all offering benedictions and singing the glories of the Lord. Others also praised the glories of the Lord.

TEXT 24, raja-margam gate krsne, dvarakayah kula-striyah, harmyany aruruuhur vipra, tad-iksana-mahotsavah,

TRANSLATION

When Lord Krsna passed over the public roads, all the ladies from the respectable families of Dvaraka went up to the roofs of their palaces just to have a look at the Lord. They considered this to be the greatest festival.

TEXT 25, nityam niriksamananam, yad api dvarakaukasam, na vitrpyanti hi drsah, sriyo dhamangam acyutam,

TRANSLATION

The inhabitants of Dvaraka were regularly accustomed to look upon the reservoir of all beauty, the infallible Lord, yet they were never satiated.

TEXT 26, sriyo nivaso yasyorah, pana-patram mukham drsam, bahavo loka-palanam, saranganam padambujam,

TRANSLATION

The Lord's chest is the abode of the goddess of fortune. His moonlike face is the drinking vessel for eyes which hanker after all that is

beautiful. His arms are the resting places for the administrative demigods. And His lotus feet are the refuge of pure devotees who never talk or sing of any subject except His Lordship.

TEXT 27, sitatapatra-vyajanair upaskrtah, prasuna-varsair abhivarsitah pathi, pisanga-vasa vana-malaya babhau, ghano yatharkodupa-capavaidyutaih,

TRANSLATION

As the Lord passed along the public road of Dvaraka, His head was protected from the sunshine by a white umbrella. White feathered fans moved in semicircles, and showers of flowers fell upon the road. His yellow garments and garlands of flowers made it appear as if a dark cloud were surrounded simultaneously by sun, moon, lightning and rainbows.

TEXT 28, pravistas tu grham pitroh, parisvaktah sva-matrbbhih, vavande sirasa sapta, devaki-pramukha muda,

TRANSLATION

After entering the house of His father, He was embraced by the mothers present, and the Lord offered His obeisances unto them by placing His head at their feet. The mothers were headed by Devaki [His real mother].

TEXT 29, tah putram ankam aroanya, sneha-snuta-payodharah, harsa-vihvalitatmanah, sisicur netrajair jalaih,

TRANSLATION

The mothers, after embracing their son, sat Him on their laps. Due to pure affection, milk sprang from their breasts. They were overwhelmed with delight, and the tears from their eyes wetted the Lord.

TEXT 30, athavisat sva-bhavanam, sarva-kamam anuttamam, prasada yatra patninand, sahasrani ca sodasa,

TRANSLATION

Thereafter, the Lord entered His palaces, which were perfect to the fullest extent. His wives lived in them, and they numbered over

sixteen thousand.

TEXT 31, patnyah patim prosyam grhanupagatam, vilokya sanjata-mano-mahotsavah, uttasthur arat sahasasanasayat, sakam vratair vridita-locanananah,

TRANSLATION

The queens of Lord Sri Krsna rejoiced within their minds to see their husband home after a long period abroad. The queens got up at once from their seats and meditations. As was socially customary, they covered their faces shyly and looked about coyly.

TEXT 32, tam atmajair drstibhir antaratmana, duranta-bhavah parirebhire patim, niruddham apy asravad ambu netravayor, vilajjatinam bhrgu-varya vaiklavat,

TRANSLATION

The insuperable ecstasy was so strong that the queens, who were shy, first embraced the Lord in the innermost recesses of their hearts. Then they embraced Him visually, and then they sent their sons to embrace Him [which is equal to personal embracing]. But, O chief amongst the Bhrgus, though they tried to restrain their feelings, they inadvertently shed tears.

TEXT 33, yadyapy asau parsva-gato raho-gatas, tathapi tasyanghri-yugam navam navam, pade pade ka virameta tat-padac, calapi yac chrir na jahati karhicit,

TRANSLATION

Although Lord Sri Krsna was constantly by their sides, as well as exclusively alone, His feet appeared to them to be newer and newer. The goddess of fortune, although by nature always restless and moving, could not quit the Lord's feet. So what woman can be detached from those feet, having once taken shelter of them?

TEXT 34, evam nrpanam ksiti-bhara-janmanam, aksauhinibhih parivrtta-tejasam, viddhaya vairam svasano yathanalam, mitho vadhenoparato nirayudhah,

TRANSLATION

The Lord was pacified after killing those kings

who were burdensome to the earth. They were puffed up with their military strength, their horses, elephants, chariots, infantry, etc. He Himself was not a party in the fight. He simply created hostility between the powerful administrators, and they fought amongst themselves. He was like the wind which causes friction between bamboos and so sparks a fire.

TEXT 35, sa esa nara-loke 'sminn, avatirnah sva-mayaya, reme stri-ratna-kutastho, bhagavan prakrto yatha,

TRANSLATION

That Supreme Personality of Godhead Sri Krsna, out of His causeless mercy, appeared on this planet by His internal potency and enjoyed Himself amongst competent women as if He were engaging in mundane affairs.

TEXT 36, uddama-bhava-pisunamala-valgu-hasa-, vridavaloka-nihato madano 'pi yasam, sammuhya capam ajahat pramadottamas ta, yasyendriyam vimathitum kuhakair na sekuh,

TRANSLATION

Although the queens' beautiful smiles and furtive glances were all spotless and exciting, and although they could conquer Cupid himself by making him give up his bow in frustration, and although even the tolerant Siva could fall victim to them, still, despite all their magical feats and attractions, they could not agitate the senses of the Lord.

TEXT 37, tam ayam manyate loko, hy asangam api sanginam, atmaupamyena manujam, vyapravnam yato 'budhah,

TRANSLATION

The common materialistic conditioned souls speculate that the Lord is one of them. Out of their ignorance they think that the Lord is affected by matter, although He is unattached.

TEXT 38, etad isanam isasya, prakrti-stho 'pi tad-gunaih, na yujyate sadatma-sthair, yatha buddhis tad-asraya,

TRANSLATION

This is the divinity of the Personality of

Godhead: He is not affected by the qualities of material nature, even though He is in contact with them. Similarly, the devotees who have taken shelter of the Lord do not become influenced by the material qualities.

TEXT 39, tam menire 'bala mudhah, strainam canuvratam rahah, apramana-vido bhartur, isvaram matayo yatha,

TRANSLATION

The simple and delicate women truly thought that Lord Sri Krsna, their beloved husband, followed them and was dominated by them. They were unaware of the extent of the glories of their husband, as the atheists are unaware of Him as the supreme controller.

Chapter Twelve Birth of Emperor Pariksit

TEXT 1 saunaka uvaca, asvatthamnopasrstenam, brahma-sirsnoru-tejasa, uttaraya hato garbha, isenajivitah punah,

TRANSLATION

The sage Saunaka said: The womb of Uttara, mother of Maharaja Pariksit, was spoiled by the dreadful and invincible brahmastra weapon released by Asvatthama. But Maharaja Pariksit was saved by the Supreme Lord.

TEXT 2, tasya janma maha-buddheh, karmani ca mahatmanah, nidhanam ca yathaivasit, sa pretya gatavan yatha,

TRANSLATION

How was the great emperor Pariksit, who was a highly intelligent and great devotee, born in that womb? How did his death take place, and what did he achieve after his death?

TEXT 3, tad idam srotum icchamo, gaditum yadi manyase, bruhi nah sraddadhananam, yasya jnanam adac chukah,

TRANSLATION

We all respectfully want to hear about him

[Maharaja Pariksit] to whom Sukadeva Gosvami imparted transcendental knowledge. Please speak on this matter.

TEXT 4 sutu uvaca, apipalad dharma-rajah, pitrvad ranjayan prajah, nihsprhah sarva-kamebhyah, krsna-padanusevaya,

TRANSLATION

Sri Suta Gosvami said: Emperor Yudhishthira administered generously to everyone during his reign. He was exactly like his father. He had no personal ambition and was freed from all sorts of sense gratification because of his continuous service unto the lotus feet of the Lord Sri Krsna.

TEXT 5, sampadah kratavo loka, mahisi bhrataro mahi, jambudvipadhipatyam ca, yasas ca tridivam gatam,

TRANSLATION

News even reached the celestial planets about Maharaja Yudhishthira's worldly possessions, the sacrifices by which he would attain a better destination, his queen, his stalwart brothers, his extensive land, his sovereignty over the planet earth, and his fame, etc.

TEXT 6, kim te kamah sura-sparha, mukundamanaso dvijah, adhijahrur mudam rajnah, ksudhitasya yathetare,

TRANSLATION

O brahmanas, the opulence of the King was so enchanting that the denizens of heaven aspired for it. But because he was absorbed in the service of the Lord, nothing could satisfy him except the Lord's service.

TEXT 7, matur garbha-gato virah, sa tada bhrgu-nandana, dadarsa purusam kancid, dahyamano 'stra-tejasa,

TRANSLATION

O son of Bhrgu [Saunaka], when the child Pariksit, the great fighter, was in the womb of his mother, Uttara, and was suffering from the burning heat of the brahmastra [thrown by Asvatthama], he could observe the Supreme Lord coming to him.

TEXT 8, angustha-matram amalam, sphurata-purata-maulinam, apivya-darsanam syamam, tadiid vasasam acyutam,

TRANSLATION

He [the Lord] was only thumb high, but He was all transcendental. He had a very beautiful, blackish, infallible body, and He wore a dress of lightning yellow and a helmet of blazing gold. Thus He was seen by the child.

TEXT 9, srimad-dirgha-catur-bahum, tapta-kancana-kundalam, ksatajaksam gada-panim, atmanah sarvato disam, paribhramantam ulkabham, bhramayantam gadam muuh,

TRANSLATION

The Lord was enriched with four hands, earrings of molten gold and eyes blood red with fury. As He loitered about, His club constantly encircled Him like a shooting star.

TEXT 10, astra-tejah sva-gadaya, niharam iva gopatihi, vidhamantam sannikarse, paryaiksata kāity asau,

TRANSLATION

The Lord was thus engaged in vanquishing the radiation of the brahmastra, just as the sun evaporates a drop of dew. He was observed by the child, who thought about who He was.

TEXT 11, vidhuya tad ameyatma, bhagavan dharma-gub vibhuh, misato dasamasasya, tatraivantardadhe harih,

TRANSLATION

While thus being observed by the child, the Supreme Lord Personality of Godhead, the Supersoul of everyone and the protector of the righteous, who stretches in all directions and who is unlimited by time and space, disappeared at once.

TEXT 12, tatah sarva-gunodarke, sanukula-grahodaye, jajne vamsa-dharah pandor, bhuyah pandur ivaujasa,

TRANSLATION

Thereupon, when all the good signs of the zodiac gradually evolved, the heir apparent of

Pandu, who would be exactly like him in prowess, took birth.

TEXT 13, tasya prita-mana raja, viprair dhaumya-krpadibhih, jatakam karayam asa, vacayitva ca mangalam,

TRANSLATION

King Yudhishthira, who was very satisfied with the birth of Maharaja Pariksit, had the purificatory process of birth performed.

Learned brahmanas, headed by Dhaumya and Krpa, recited auspicious hymns.

TEXT 14, hiranyam gam mahim graman, hasty-
asvan nrpatir varan, pradat svannam ca
viprebhyah, praja-tirthe sa tirthavit,

TRANSLATION

Upon the birth of a son, the King, who knew how, where and when charity should be given, gave gold, land, villages, elephants, horses and good food grains to the brahmanas.

TEXT 15, tam ucum brahmanas tusta, raja-nam
prasrayanvitam, esa hy asmin praja-tantau,
purunam pauravarsabha,

TRANSLATION

The learned brahmanas, who were very satisfied with the charities of the King, addressed him as the chief amongst the Purus and informed him that his son was certainly in the line of descent from the Purus.

TEXT 16, daivenapratighatena, sukla samsthama
upeyusi, rato vo 'nugraharthaya, visnuna
prabhavishnuna,

TRANSLATION

The brahmanas said: This spotless son has been restored by the all-powerful and all-pervasive Lord Visnu, the Personality of Godhead, in order to oblige you. He was saved when he was doomed to be destroyed by an irresistible supernatural weapon.

TEXT 17, tasman namna visnu-rata, iti loke
bhavisyati, na sandeho maha-bhaga, maha-
bhagavato mahan,

TRANSLATION

For this reason this child will be well known in the world as one who is protected by the Personality of Godhead. O most fortunate one, there is no doubt that this child will become a first-class devotee and will be qualified with all good qualities.

TEXT 18 sri-rajovaca, apy esa vamsyan rajarsin,
punya-slokan mahatmanah, anuvartita svid
yasasa, sadhu-vadena sattamah,

TRANSLATION

The good King [Yudhishthira] inquired: O great souls, will he become as saintly a king, as pious in his very name and as famous and glorified in his achievements, as others who appeared in this great royal family?

TEXT 19 brahmana ucu, partha prajavita saksad,
iksvakur iva manavah, brahmanyah satya-sandhas
ca, ramo dasarathir yatha,

TRANSLATION

The learned brahmanas said: O son of Prtha, this child shall be exactly like King Iksvaku, son of Manu, in maintaining all those who are born. And as for following the brahminical principles, especially in being true to his promise, he shall be exactly like Rama, the Personality of Godhead, the son of Maharaja Dasaratha.

TEXT 20, esa data saranyas ca, yatha hy
ausinarah sibih, yaso vitanita svanam, dausyantir
iva yajvanam,

TRANSLATION

This child will be a munificent donor of charity and protector of the surrendered, like the famous King Sibi of the Usinara country. And he will expand the name and fame of his family like Bharata, the son of Maharaja Dusyanta.

TEXT 21, dhanvinam agranir esa, tulyas
carjunayor dvayoh, hutasa iva durdharsah,
samudra iva dustarah,

TRANSLATION

Amongst great bowmen, this child will be as good as Arjuna. He will be as irresistible as

fire and as unsurpassable as the ocean.

TEXT 22, mrgendra iva vikranto, nisevyo
himavan iva, titksur vasudhevasau, sahisnuh
pitarav iva,

TRANSLATION

**This child will be as strong as a lion, and as
worthy a shelter as the Himalaya Mountains.
He will be forbearing like the earth, and as
tolerant as his parents.**

TEXT 23, pitamaha-samah samye, prasade
girisopamah, asrayah sarva-bhutanam, yatha devo
ramasrayah,

TRANSLATION

**This child will be like his grandfather
Yudhisthira or Brahma in equanimity of mind.
He will be munificent like the lord of the
Kailasa Hill, Siva. And he will be the resort of
everyone, like the Supreme Personality of
Godhead Narayana, who is even the shelter of
the goddess of fortune.**

TEXT 24, sarva-sad-guna-mahatmye, esa krsnam
anuvratah, rantideva ivodaro, yayatir iva
dharmikah,

TRANSLATION

**This child will be almost as good as Lord Sri
Krsna by following in His footsteps. In
magnanimity he will become as great as King
Rantideva. And in religion he will be like
Maharaja Yayati.**

TEXT 25, dhryta bali-samah krsne, prahrada iva
sad-grahah, ahartaiso 'svamedhanam, vrddhanam
paryupasakah,

TRANSLATION

**This child will be like Bali Maharaja in
patience, a staunch devotee of Lord Krsna like
Prahlada Maharaja, a performer of many
Asvamedha [horse] sacrifices and a follower of
the old and experienced men.**

TEXT 26, rajarsinam janayita, sasta cotpatha-
gaminam, nigrahita kaler esa, bhuvu dharmasya
karanat,

TRANSLATION

**This child will be the father of kings who will
be like sages. For world peace and for the sake
of religion, he will be the chastiser of the
upstarts and the quarrelsome.**

TEXT 27, taksakad atmano mrtyum, dvija-
putropasarjitat, prapatsyata upasrutyu, mukta-
sangah padam hareh,

TRANSLATION

**After hearing about his death, which will be
caused by the bite of a snake-bird sent by a son
of a brahmana, he will get himself freed from
all material attachment and surrender unto
the Personality of Godhead, taking shelter of
Him.**

TEXT 28, jijnasitatma-yatharthyo, muner vyasa-
sutad asau, hitvedam nrpa gangayam, yasyaty
addhakutobhayam,

TRANSLATION

**After inquiring about proper self-knowledge
from the son of Vyasadeva, who will be a great
philosopher, he will renounce all material
attachment and achieve a life of fearlessness.**

TEXT 29, iti rajna upadisya, vipra jataka-
kovidah, labdhapacitayah sarve, pratijagmuh
svakan grhan,

TRANSLATION

**Thus those who were expert in astrological
knowledge and in performance of the birth
ceremony instructed King Yudhisthira about
the future history of his child. Then, being
sumptuously remunerated, they all returned to
their respective homes.**

TEXT 30, sa esa loke vikhyatah, pariksid iti yat
prabhuh, purvam drstam anudhyayan, parikseta
naresv iha,

TRANSLATION

**So his son would become famous in the world
as Pariksit [examiner] because he would come
to examine all human beings in his search after
that personality whom he saw before his birth.
Thus he would come to constantly contemplate
Him.**

TEXT 31, sa raja-putro vavrdhe, asu sukla
ivodupah, apuryamanah pitrbhiih, kasthabhir iva
so 'nvaham,

TRANSLATION

As the moon, in its waxing fortnight, develops day after day, so the royal prince [Pariksit] very soon developed luxuriantly under the care and full facilities of his guardian grandfathers.

TEXT 32, yaksyamano 'svamedhena, jnati-droha-
jihasaya, raja labdha-dhano dadhyau, nanyatra
kara-dandayoh,

TRANSLATION

Just at this time, King Yudhishthira was considering performing a horse sacrifice to get freed from sins incurred from fighting with kinsmen. But he became anxious to get some wealth, for there were no surplus funds outside of fines and tax collection.

TEXT 33, tad abhipretam alaksya, bhratara
'cyuta-coditah, dhanam prahinam ajahrur,
udicyam disi bhurisah,

TRANSLATION

Understanding the hearty wishes of the King, his brothers, as advised by the infallible Lord Krsna, collected sufficient riches from the North [left by King Marutta].

TEXT 34, tena sambhrt-sambharo, dharma-putro
yudhishthirah, vajimedhais tribhir bhito, yajnaih
samayajad dharim,

TRANSLATION

By those riches, the King could procure the ingredients for three horse sacrifices. Thus the pious King Yudhishthira, who was very fearful after the Battle of Kuruksetra, pleased Lord Hari, the Personality of Godhead.

TEXT 35, ahuto bhagavan rajna, yajayitva dvijair
nrpam, uvasa katicin masan, suhrdam priya-
kamyaya,

TRANSLATION

Lord Sri Krsna, the Personality of Godhead, being invited to the sacrifices by Maharaja

Yudhishthira, saw to it that they were performed by qualified [twice-born] brahmanas. After that, for the pleasure of the relatives, the Lord remained a few months.

TEXT 36, tato rajnabhyanujnatah, krsnaya saha-
bandhubhiih, yayau dvaravatim brahman, sarjuno
yadubhir vrtah,

TRANSLATION

O Saunaka, thereafter the Lord, having bade farewell to King Yudhishthira, Draupadi and other relatives, started for the city of Dvaraka, accompanied by Arjuna and other members of the Yadu dynasty. Thus end the Bhaktivedanta purports of the First Canto, Twelfth Chapter, of the Srimad-Bhagavatam, entitled "Birth of Emperor Pariksit.", Chapter Thirteen,

Dhrtarastra Quits Home,

Chapter Thirteen Dhrtarastra Quits Home

TEXT 1 sutu uvaca, viduras tirtha-yatrayam,
maitreyad atmano gatim, jnatvagad
dhastinapuram, tayavapta-vivitsitah,

TRANSLATION

Sri Suta Gosvami said: While traveling on a pilgrimage, Vidura received knowledge of the destination of the self from the great sage Maitreya and then returned to Hastinapura. He became as well versed in the subject as he desired.

TEXT 2, yavatah krtavan prasnan, ksatta
kausaravagratah, jataika-bhaktir govinde, tebhyas
coparama ha,

TRANSLATION

After asking various questions and becoming established in the transcendental loving service of Lord Krsna, Vidura retired from putting questions to Maitreya Muni.

TEXTS 3-4, tam bandhum agatam drstva,
dharma-putrah sahanujah, dhrtarastro yuyutsus
ca, sutah saradvatah prtha, , gandhari draupadi
brahman, subhadra cottara krpi, anyas ca jamayah
pandor, jnatayah sasutah striyah,

TRANSLATION

When they saw Vidura return to the palace, all the inhabitants--Maharaja Yudhisthira, his younger brothers, Dhrtarastra, Satyaki, Sanjaya, Krpacarya, Kunti, Gandhari, Draupadi, Subhadra, Uttara, Krpi, many other wives of the Kauravas, and other ladies with children--all hurried to him in great delight. It so appeared that they had regained their consciousness after a long period.

TEXT 5, pratyujjagmuh praharsena, pranam tanva ivagatam, abhisangamya vidhivat, parisvangabhivadanaih,

TRANSLATION

With great delight they all approached him, as if life had returned to their bodies. They exchanged obeisances and welcomed each other with embraces.

TEXT 6, mumucuh prema-baspaugham, virahautkanthya-katarah, raja tam arhayam cakre, krtasana-parigraham,

TRANSLATION

Due to anxieties and long separation, they all cried out of affection. King Yudhisthira then arranged to offer sitting accommodations and a reception.

TEXT 7, tam bhuktavantam visrantam, asinam sukham asane, prasrayavanato raja, praha tesam ca srnvatam,

TRANSLATION

After Vidura ate sumptuously and took sufficient rest, he was comfortably seated. Then the King began to speak to him, and all who were present there listened.

TEXT 8, yudhisthira uvaca, api smaratha no yusmat-, paks-a-cchaya-samedhitan, vipad-ganad visagnyader, mocita yat samatrakah,

TRANSLATION

Maharaja Yudhisthira said: My uncle, do you remember how you always protected us, along with our mother, from all sorts of calamities? Your partiality, like the wings of a bird, saved

us from poisoning and arson.

TEXT 9, kaya vrttya vartitam vas, caradbhiih ksiti-mandalam, tirthani ksetra-mukhyani, sevitaniha bhutale,

TRANSLATION

While traveling on the surface of the earth, how did you maintain your livelihood? At which holy places and pilgrimage sites did you render service?,

TEXT 10, bhavad-vidha bhagavatas, tirtha-bhutah svayam vibho, tirthi-kurvanti tirthani, svantah-sthena gadabhrta,

TRANSLATION

My Lord, devotees like your good self are verily holy places personified. Because you carry the Personality of Godhead within your heart, you turn all places into places of pilgrimage.

TEXT 11, api nah suhrdas tata, bandhavah krsna-devatah, drstah sruta va yadavah, sva-puryam sukham asate,

TRANSLATION

My uncle, you must have visited Dvaraka. In that holy place are our friends and well-wishers, the descendants of Yadu, who are always rapt in the service of the Lord Sri Krsna. You might have seen them or heard about them. Are they all living happily in their abodes?,

TEXT 12, ity ukto dharma-rajena, sarvam tat samavarnayat, yathanubhutam kramaso, vina yadu-kula-ksayam,

TRANSLATION

Thus being questioned by Maharaja Yudhisthira, Mahatma Vidura gradually described everything he had personally experienced, except news of the annihilation of the Yadu dynasty.

TEXT 13, nanv apriyam durvisaham, nrnam svayam upasthitam, navedayat sakaruno, duhkhitan drastum aksamah,

TRANSLATION

Compassionate Mahatma Vidura could not stand to see the Pandavas distressed at any time. Therefore he did not disclose this unpalatable and unbearable incident because calamities come of their own accord.

TEXT 14, kancit kalam athavatsit, sat-krto devavat sukham, bhratur jyesthasya sreyas-krta, sarvesam sukham avahan,

TRANSLATION

Thus Mahatma Vidura, being treated just like a godly person by his kinsmen, remained there for a certain period just to rectify the mentality of his eldest brother and in this way bring happiness to all the others.

TEXT 15, abibhrad aryama dandam, yathavad agha-karisu, yavad dadhara sudratvam, sapad varsa-satam yamah,

TRANSLATION

As long as Vidura played the part of a sudra, being cursed by Manduka Muni, Aryama officiated at the post of Yamaraja to punish those who committed sinful acts.

TEXT 16, yudhisthira labdha-rajyo, drstva pautram kulan-dharam, bhratrbhir loka-palabhair, mumude paraya sriya,

TRANSLATION

Having won his kingdom and observed the birth of one grandson competent to continue the noble tradition of his family, Maharaja Yudhishthira reigned peacefully and enjoyed uncommon opulence in cooperation with his younger brothers, who were all expert administrators to the common people.

TEXT 17, evam grhesu saktanam, pramattanam tad-ihaya, atyakramad avijnatah, kalah parama-dustarah,

TRANSLATION

Insurmountable, eternal time imperceptibly overcomes those who are too much attached to family affairs and are always engrossed in their thought.

TEXT 18, viduras tad abhipretya, dhrtarastram

abhasata, rajan nirgamyatam sighram, pasyedam bhayam agatam,

TRANSLATION

Mahatma Vidura knew all this, and therefore he addressed Dhrtarastra, saying: My dear King, please get out of here immediately. Do not delay. Just see how fear has overtaken you.

TEXT 19, pratikriya na yasyeha, kutascit karhicit prabho, sa esa bhagavan kalah, sarvesam nah samagatah,

TRANSLATION

This frightful situation cannot be remedied by any person in this material world. My lord, it is the Supreme Personality of Godhead as eternal time [kala] that has approached us all.

TEXT 20, yena caivabhipanno 'yam, pranaih priyatamair api, janah sadyo viyujyeta, kim utanyair dhanadibhih,

TRANSLATION

Whoever is under the influence of supreme kala [eternal time] must surrender his most dear life, and what to speak of other things, such as wealth, honor, children, land and home.

TEXT 21, pitr-bhratr-suhrt-putra, hatas te vigatam vayam, atma ca jaraya grastah, para-geham upasase,

TRANSLATION

Your father, brother, well-wishers and sons are all dead and passed away. You yourself have expended the major portion of your life, your body is now overtaken by invalidity, and you are living in the home of another.

TEXT 22, andhah puraiva vadhiro, manda-prajnas ca sampratam, visirna-danto mandagnih, saragah kapham udvahan,

TRANSLATION

You have been blind from your very birth, and recently you have become hard of hearing.

Your memory is shortened, and your intelligence is disturbed. Your teeth are loose, your liver is defective, and you are coughing up mucus.

TEXT 23, aho mahiyasi jantor, jivitasa yatha bhavan, bhimapavarjitam pindam, adatte grha-palavat,

TRANSLATION

Alas, how powerful are the hopes of a living being to continue his life. Verily, you are living just like a household dog and are eating remnants of food given by Bhima.

TEXT 24, agnir nisrsto dattas ca, garo daras ca dusitah, hrtam ksetram dhanam yesam, tad-dattair asubhii kiyat,

TRANSLATION

There is no need to live a degraded life and subsist on the charity of those whom you tried to kill by arson and poisoning. You also insulted one of their wives and usurped their kingdom and wealth.

TEXT 25, tasyapi tava deho 'yam, krpanasya jjivisoh, paraity anicchato jirno, jaraya vasasi iva,

TRANSLATION

Despite your unwillingness to die and your desire to live even at the cost of honor and prestige, your miserly body will certainly dwindle and deteriorate like an old garment.

TEXT 26, gata-svartham imam deham, virakto mukta-bandhanah, avijnata-gatir jahyat, sa vai dhira udahrtah,

TRANSLATION

He is called undisturbed who goes to an unknown, remote place and, freed from all obligations, quits his material body when it has become useless.

TEXT 27, yah svakat parato veda, jata-nirveda atmavan, hrdi krtva harim gehat, pravrajet sa narottamah,

TRANSLATION

He is certainly a first-class man who awakens and understands, either by himself or from others, the falsity and misery of this material world and thus leaves home and depends fully on the Personality of Godhead residing within

his heart.

TEXT 28, athodicim disam yatu, svair ajnata-gatir bhavan, ito 'rvak prayasah kalah, pumsam guna-vikarsanah,

TRANSLATION

Please, therefore, leave for the North immediately, without letting your relatives know, for soon that time will approach which will diminish the good qualities of men.

TEXT 29, evam raja vidurenanujena, prajna-caksur bodhita ajamidhah, chittva svesu sneha-pasan dradhimno, niscakrama bhrat-sandarsitadhva,

TRANSLATION

Thus Maharaja Dhrtarastra, the scion of the family of Ajamidha, firmly convinced by introspective knowledge [prajna], broke at once the strong network of familial affection by his resolute determination. Thus he immediately left home to set out on the path of liberation, as directed by his younger brother Vidura.

TEXT 30, patim prayantam subalasya putri, pativrata canujagama sadhvi, himalayam nyasta-danda-praharsam, manasvinam iva sat sampraharah,

TRANSLATION

The gentle and chaste Gandhari, who was the daughter of King Subala of Kandahar [or Gandhara], followed her husband, seeing that he was going to the Himalaya Mountains, which are the delight of those who have accepted the staff of the renounced order like fighters who have accepted a good lashing from the enemy.

TEXT 31, ajata-satruh krta-maitro hutagnir, vipran natva tila-go-bhumi-rukmai, grham pravisto guru-vandanaya, na capasyat pitaraus saubalim ca,

TRANSLATION

Maharaja Yudhishthira, whose enemy was never born, performed his daily morning duties by praying, offering fire sacrifice to the

sun-god, and offering obeisances, grains, cows, land and gold to the brahmanas. He then entered the palace to pay respects to the elderly. However, he could not find his uncles or aunt, the daughter of King Subala.

TEXT 32, tatra sanjayam asinam, papracchodvigna-manasah, gavalgane kva nas tato, vrddho hinas ca netrayoh,

TRANSLATION

Maharaja Yudhishthira, full of anxiety, turned to Sanjaya, who was sitting there, and said: O Sanjaya, where is our uncle, who is old and blind?,

TEXT 33, amba ca hata-putrarta, pitrvyah kva gatah suhrt, api mayy akrta-prajne, hata-bandhuh sa bharyaya, asamsamanah samalam, gangayam duhkhito 'patat,

TRANSLATION

Where is my well-wisher, uncle Vidura, and mother Gandhari, who is very afflicted due to all her sons' demise? My uncle Dhrtarastra was also very mortified due to the death of all his sons and grandsons. Undoubtedly I am very ungrateful. Did he, therefore, take my offenses very seriously and, along with his wife, drown himself in the Ganges?,

TEXT 34, pitary uparate pandau, sarvan nah suhrdah sisun, araksatam vyasanatah, pitrvyau kva gatav itah,

TRANSLATION

When my father, Pandu, fell down and we were all small children, these two uncles gave us protection from all kinds of calamities. They were always our good well-wishers. Alas, where have they gone from here?,

TEXT 35 sutu uvaca, krpaya sneha-vaiklavyat, suto viraha-karsitah, atmesvaram acaksano, na pratyahatipiditah,

TRANSLATION

Suta Gosvami said: Because of compassion and mental agitation, Sanjaya, not having seen his own master, Dhrtarastra, was aggrieved and could not properly reply to Maharaja Yudhishthira.

TEXT 36, vimrjyasruni panibhyam, vistabhyatmanam atmana, ajata-satrum pratyuce, prabhoh padav anusmaran,

TRANSLATION

First he slowly pacified his mind by intelligence, and wiping away his tears and thinking of the feet of his master, Dhrtarastra, he began to reply to Maharaja Yudhishthira.

TEXT 37 sanjaya uvaca, naham veda vyavasitam, pitror vah kula-nandana, gandharya va maha-baho, musito 'smi mahatmabhih,

TRANSLATION

Sanjaya said: My dear descendant of the Kuru dynasty, I have no information of the determination of your two uncles and Gandhari. O King, I have been cheated by those great souls.

TEXT 38, athajagama bhagavan, naradah saha-tumburuh, pratyutthayabhividya, sanujo 'bhyarcayan munim,

TRANSLATION

While Sanjaya was thus speaking, Sri Narada, the powerful devotee of the Lord, appeared on the scene carrying his tumburu. Maharaja Yudhishthira and his brothers received him properly by getting up from their seats and offering obeisances.

TEXT 39, yudhishthira uvaca, naham veda gatim pitror, bhagavan kva gatav itah, amba va hata-putrarta, kva gata ca tapasvini,

TRANSLATION

Maharaja Yudhishthira said: O godly personality, I do not know where my two uncles have gone. Nor can I find my ascetic aunt who is grief-stricken by the loss of all her sons.

TEXT 40, karnadhara ivapare, bhagavan para-darsakah, athababhase bhagavan, narado muni-sattamah,

TRANSLATION

You are like a captain of a ship in a great

ocean and you can direct us to our destination. Thus addressed, the godly personality, Devarsi Narada, greatest of the philosopher devotees, began to speak.

TEXT 41 narada uvaca, ma kancana suco rajan, yad isvara-vasam jagat, lokah sapala yasyeme, vahanti balim isituh, sa samyunakti bhutani, sa eva viyunakti ca,

TRANSLATION

Sri Narada said: O pious King, do not lament for anyone, for everyone is under the control of the Supreme Lord. Therefore all living beings and their leaders carry on worship to be well protected. It is He only who brings them together and disperses them.

TEXT 42, yatha gavo nasi protas, tantlyam baddhas ca damabhih, vak-tantlyam namabhir baddha, vahanti balim isituh,

TRANSLATION

As a cow, bound through the nose by a long rope, is conditioned, so also human beings are bound by different Vedic injunctions and are conditioned to obey the orders of the Supreme.

TEXT 43, yatha kridopaskaranam, samyoga-vigamav iha, icchaya kridituh syatam, tathaivesecchaya nrnam,

TRANSLATION

As a player sets up and disperses his playthings according to his own sweet will, so the supreme will of the Lord brings men together and separates them.

TEXT 44, yan manyase dhruvam lokam, adhruvam va na cobhayam, sarvatha na hi socyas te, snehad anyatra mohajat,

TRANSLATION

O King, in all circumstances, whether you consider the soul to be an eternal principle, or the material body to be perishable, or everything to exist in the impersonal Absolute Truth, or everything to be an inexplicable combination of matter and spirit, feelings of separation are due only to illusory affection and nothing more.

TEXT 45, tasmaj jahy anga vaiklavyam, ajnana-krtam atmanah, katham tv anathah krpana, varterams te ca mam vina,

TRANSLATION

Therefore give up your anxiety due to ignorance of the self. You are now thinking of how they, who are helpless poor creatures, will exist without you.

TEXT 46, kala-karma-gunadhino, deho 'yam panca-bhautikah, katham anyams tu gopayet, sarpa-grasto yatha param,

TRANSLATION

This gross material body made of five elements is already under the control of eternal time [kala], action [karma] and the modes of material nature [guna]. How, then, can it, being already in the jaws of the serpent, protect others?

TEXT 47, ahastani sahastanam, apadani catuspadam, phalguni tatra mahatam, jivo jivasya jivanam,

TRANSLATION

Those who are devoid of hands are prey for those who have hands; those devoid of legs are prey for the four-legged. The weak are the subsistence of the strong, and the general rule holds that one living being is food for another.

TEXT 48, tad idam bhagavan rajann, eka atmatmanam sva-drk, antaro 'nantaro bhati, pasya tam mayayorudha,

TRANSLATION

Therefore, O King, you should look to the Supreme Lord only, who is one without a second and who manifests Himself by different energies and is both within and without.

TEXT 49, so 'yam adya maharaja, bhagavan bhuta-bhavanah, kala-rupo 'vatirno 'syam, abhavaya sura-dvisam,

TRANSLATION

That Supreme Personality of Godhead, Lord Sri Krsna, in the guise of all-devouring time

[kala-rupa] has now descended on earth to eliminate the envious from the world.

TEXT 50, nispaditam deva-krtym, avasesam pratiksate, tavad yuyam aveksadhvam, bhaved yavad ihesvarah,

TRANSLATION

The Lord has already performed His duties to help the demigods, and He is awaiting the rest. You Pandavas may wait as long as the Lord is here on earth.

TEXT 51, dhrtarastrah saha bhratra, gandharya ca sva-bharyaya, daksinena himavata, rsinam asramam gatah,

TRANSLATION

O King, your uncle Dhrtarastra, his brother Vidura and his wife Gandhari have gone to the southern side of the Himalaya Mountains, where there are shelters of the great sages.

TEXT 52, srotobhih saptabhir ya vai, svardhuni saptadha vyadhat, saptanam pritaye nana, saptasrotah pracaksate,

TRANSLATION

The place is called Saptasrota ["divided by seven"] because there the waters of the sacred Ganges were divided into seven branches. This was done for the satisfaction of the seven great rsis.

TEXT 53, snatvanusavanam tasmin, hutva cagnin yatha-vidhi, ab-bhaksa upasantatma, sa aste vigataisanah,

TRANSLATION

On the banks at Saptasrota, Dhrtarastra is now engaged in beginning astanga-yoga by bathing three times daily, in the morning, noon and evening, by performing the Agni-hotra sacrifice with fire and by drinking only water. This helps one control the mind and the senses and frees one completely from thoughts of familial affection.

TEXT 54, jitasano jita-svasah, pratyahrt-sad-indriyah, hari-bhavanaya dhvasta-, rajah-sattva-tamo-malah,

TRANSLATION

One who has controlled the sitting postures [the yogic asanas] and the breathing process can turn the senses toward the Absolute Personality of Godhead and thus become immune to the contaminations of the modes of material nature, namely mundane goodness, passion and ignorance.

TEXT 55, vijnanatmani samyojya, ksetrajne pravilapya tam, brahmany atmanam adhare, ghatambaram ivambare,

TRANSLATION

Dhrtarastra will have to amalgamate his pure identity with intelligence and then merge into the Supreme Being with knowledge of his qualitative oneness, as a living entity, with the Supreme Brahman. Being freed from the blocked sky, he will have to rise to the spiritual sky.

TEXT 56, dhvasta-maya-gunodarko, niruddha-karanasayah, nivartitakhilahara, aste sthanur ivacalah, tasyantarayo maivabhuh, sannyastakhila-karmanah,

TRANSLATION

He will have to suspend all the actions of the senses, even from the outside, and will have to be impervious to interactions of the senses, which are influenced by the modes of material nature. After renouncing all material duties, he must become immovably established, beyond all sources of hindrances on the path.

TEXT 57, sa va adyatanad rajan, paratah pancame 'hani, kalevaram hasyati svam, tac ca bhasmi-bhavisyati,

TRANSLATION

O King, he will quit his body, most probably on the fifth day from today. And his body will turn to ashes.

TEXT 58, dahyamane 'gnibhir dehe, patyuh patni sahotaje, bahih sthita patim sadhvi, tam agnim anu veksyati,

TRANSLATION

While outside observing her husband, who will

burn in the fire of mystic power along with his thatched cottage, his chaste wife will enter the fire with rapt attention.

TEXT 59, viduras tu tad ascaryam, nisamya kurnandana, harsa-soka-yutas tasmas, ganta tirthanisevakah,

TRANSLATION

Vidura, being affected with delight and grief, will then leave that place of sacred pilgrimage.

Chapter Fourteen The Disappearance of Lord Krsna

TEXT 1 sutu uvaca, samprasthite dvarakayam, jisnau bandhu-didrksaya, jnatum ca punya-slokasya, krsnasya ca vicestitam,

TRANSLATION

Sri Suta Gosvami said: Arjuna went to Dvaraka to see Lord Sri Krsna and other friends and also to learn from the Lord of His next activities.

TEXT 2, vyatitah katicin masas, tada nayat tato 'rjunah, dadarsa ghora-rupani, nimittani kurudvahah,

TRANSLATION

A few months passed, and Arjuna did not return. Maharaja Yudhisthira then began to observe some inauspicious omens, which were fearful in themselves.

TEXT 3, kalasya ca gatim raudram, viparyastartudharminah, papiyasim nrnam vartam, krodha-lobhanrtatmanam,

TRANSLATION

He saw that the direction of eternal time had changed, and this was very fearful. There were disruptions in the seasonal regularities. The people in general had become very greedy, angry and deceitful. And he saw that they were adopting foul means of livelihood.

TEXT 4, jihma-prayam vyavahrtam, sathyamisram ca sauhrdam, pitr-matr-suhrd-bhratr-dam-patinam ca kalkanam,

TEXT 60, ity uktvatharuhat svargam, naradah saha-tumburuh, yudhisthira vacas tasya, hrdi krtvajahac chucah,

TRANSLATION

Having spoken thus, the great sage Narada, along with his vina, ascended into outer space. Yudhisthira kept his instruction in his heart and so was able to get rid of all lamentations.

TRANSLATION

All ordinary transactions and dealings became polluted with cheating, even between friends.

And in familial affairs, there was always misunderstanding between fathers, mothers and sons, between well-wishers, and between brothers. Even between husband and wife there was always strain and quarrel.

TEXT 5, nimittany atyaristani, kale tv anugate nrnam, lobhady-adharma-prakrtim, drstvovacanujam nrpah,

TRANSLATION

In course of time it came to pass that people in general became accustomed to greed, anger, pride, etc. Maharaja Yudhisthira, observing all these omens, spoke to his younger brother.

TEXT 6, yudhisthira uvaca, sampresito dvarakayam, jisnur bandhu-didrksaya, jnatum ca punya-slokasya, krsnasya ca vicestitam,

TRANSLATION

Maharaja Yudhisthira said to his younger brother Bhimasena, I sent Arjuna to Dvaraka to meet his friends and to learn from the Personality of Godhead Krsna of His program of work.

TEXT 7, gatah saptadhuna masa, bhimasena tavanujah, nayati kasya va hetor, naham vededam anjasa,

TRANSLATION

Since he departed, seven months have passed, yet he has not returned. I do not know factually how things are going there.

TEXT 8, api devarsinadistah, sa kalo 'yam upasthitah, yadatmano 'ngam akridam, bhagavan

utsisrksati,

TRANSLATION

**Is He going to quit His earthly pastimes, as
Devarsi Narada indicated? Has that time
already arrived?,**

TEXT 9, yasman nah sampado rajyam, darah
pranah kulam prajah, asan sapatna-vijayo, lokas
ca yad-anugrahat,

TRANSLATION

**From Him only, all our kingly opulence, good
wives, lives, progeny, control over our subjects,
victory over our enemies, and future
accommodations in higher planets have
become possible. All this is due to His causeless
mercy upon us.**

TEXT 10, pasyotpatan nara-vyaghra, divyan
bhauman sadaihikan, darunan samsato 'durad,
bhayam no buddhi-mohanam,

TRANSLATION

**Just see, O man with a tiger's strength, how
many miseries due to celestial influences,
earthly reactions and bodily pains--all very
dangerous in themselves--are foreboding
danger in the near future by deluding our
intelligence.**

TEXT 11, urv-aksi-bahavo mahyam, sphuranty
anga punah punah, vepathus capi hrdaye, arad
dasyanti vipriyam,

TRANSLATION

**The left side of my body, my thighs, arms and
eyes are all quivering again and again. I am
having heart palpitations due to fear. All this
indicates undesirable happenings.**

TEXT 12, sivaisodyantam adityam, abhirauty
analana, mam anga sarameyo 'yam, abhirebhaty
abhiruvat,

TRANSLATION

**Just see, O Bhima, how the she jackal cries at
the rising sun and vomits fire, and how the dog
barks at me fearlessly.**

TEXT 13, sastah kurvanti mam savyam,

daksinam pasavo 'pare, vahams ca purusa-
vyaghra, laksaye rudato mama,

TRANSLATION

**O Bhimasena, tiger amongst men, now useful
animals like cows are passing me on my left
side, and lower animals like the asses are
circumambulating me. My horses appear to
weep upon seeing me.**

TEXT 14, mrtyu-dutah kapoto 'yam, ulukah
kampayan manah, pratyulukas ca kuhvanair,
visvam vai sunyam icchatah,

TRANSLATION

**Just see! This pigeon is like a messenger of
death. The shrieks of the owls and their rival
crows make my heart tremble. It appears that
they want to make a void of the whole
universe.**

TEXT 15, dhumra disah paridhayah, kampate
bhuh sahadribhih, nirghatas ca mahams tata,
sakam ca stanayitnubhih,

TRANSLATION

**Just see how the smoke encircles the sky. It
appears that the earth and mountains are
throbbing. Just hear the cloudless thunder and
see the bolts from the blue.**

TEXT 16, vayur vati khara-sparso, rajasa
visrjams tamah, asrg varsanti jalada, bibhatsam
iva sarvatah,

TRANSLATION

**The wind blows violently, blasting dust
everywhere and creating darkness. Clouds are
raining everywhere with bloody disasters.**

TEXT 17, suryam hata-prabham pasya, graha-
mardam mitho divi, sasankulair bhuta-ganair,
jvalite iva rodasi,

TRANSLATION

**The rays of the sun are declining, and the stars
appear to be fighting amongst themselves.
Confused living entities appear to be ablaze
and weeping.**

TEXT 18, nadyo nadas ca ksubhitah, saramsi ca

manamsi ca, na jvalaty agnir ajyena, kalo 'yam
kim vidhasyati,

TRANSLATION

Rivers, tributaries, ponds, reservoirs and the mind
are all perturbed. Butter no longer ignites fire.
What is this extraordinary time? What is going to
happen?,

TEXT 19, na pibanti stanam vatsa, na duhyanti ca
matarah, rudanty asru-mukha gavo, na hrsyanty
rsabha vraje,

TRANSLATION

**The calves do not suck the teats of the cows,
nor do the cows give milk. They are standing,
crying, tears in their eyes, and the bulls take
no pleasure in the pasturing grounds.**

TEXT 20, daivatani rudantiva, svidyanti hy
uccalanti ca, ime jana-pada gramah,
purodyanakarasramah, bhrasta-sriyo niranandah,
kim agham darsayanti nah,

TRANSLATION

**The Deities seem to be crying in the temple,
lamenting and perspiring. They seem about to
leave. All the cities, villages, towns, gardens,
mines and hermitages are now devoid of
beauty and bereft of all happiness. I do not
know what sort of calamities are now awaiting
us.**

TEXT 21, manya etair mahotpatair, nunam
bhagavatah padaih, ananya-purusa-sribhir, hina
bhur hata-saubhaga,

TRANSLATION

**I think that all these earthly disturbances
indicate some greater loss to the good fortune
of the world. The world was fortunate to have
been marked with the footprints of the lotus
feet of the Lord. These signs indicate that this
will no longer be.**

TEXT 22, iti cintayatas tasya, drstaristena cetasa,
rajanah pratyagamad brahman, yadu-puryah kapi-
dhvajah,

TRANSLATION

O Brahmana Saunaka, while Maharaja

**Yudhishthira, observing the inauspicious signs
on the earth at that time, was thus thinking to
himself, Arjuna came back from the city of the
Yadus [Dvaraka].**

TEXT 23, tam padayor nipatitam, ayatha-purvam
aturam, adho-vadanam ab-bindun, srjantam
nayanabjayoh,

TRANSLATION

**When he bowed at his feet, the King saw that
his dejection was unprecedented. His head was
down, and tears glided from his lotus eyes.**

TEXT 24, vilokyodvigna-hrdayo, vicchayam
anujam nrpah, prcchati sma suhrn madhye,
samsmaran naraderitam,

TRANSLATION

**Seeing Arjuna pale due to heartfelt anxieties,
the King, remembering the indications of the
sage Narada, questioned him in the midst of
friends.**

TEXT 25, yudhishthira uvaca, kaccid anarta-
puryam nah, sva-janah sukham asate, madhu-
bhoja-dasarharha-, satvatandhaka-vrsnayah,

TRANSLATION

**Maharaja Yudhishthira said: My dear brother,
please tell me whether our friends and
relatives, such as Madhu, Bhoja, Dasarha,
Arha, Satvata, Andhaka and the members of
the Yadu family are all passing their days in
happiness.**

TEXT 26, suro matamahah kaccit, svasty aste
vatha marisah, matulah sanujah kaccit, kusaly
anakadundubhih,

TRANSLATION

**Is my respectable grandfather Surasena in a
happy mood? And are my maternal uncle
Vasudeva and his younger brothers all doing
well?,**

TEXT 27, sapta sva-saras tat-patnyo, matulanyah
sahatmajah, asate sasnusah ksemam, devaki-
pramukhah svayam,

TRANSLATION

His seven wives, headed by Devaki, are all sisters. Are they and their sons and daughters-in-law all happy?

TEXTS 28-29, kaccid rajahuko jivaty, asat-putro 'sya canujah, hrdikah sasuto 'kruro, jayanta-gadasaranah, , asate kusalam kaccid, ye ca satrujidadayah, kaccid aste sukham ramo, bhagavan satvatam prabhuh,

TRANSLATION

Are Ugrasena, whose son was the mischievous Kamsa, and his younger brother still living? Are Hrdika and his son Krtavarma happy? Are Akrura, Jayanta, Gada, Sarana and Satrujit all happy? How is Balarama, the Personality of Godhead and the protector of devotees?,

TEXT 30, pradyumnah sarva-vrsninam, sukham aste maha-rathah, gambhira-rayo 'niruddho, vardhate bhagavan uta,

TRANSLATION

How is Pradyumna, the great general of the Vrsni family? Is He happy? And is Aniruddha, the plenary expansion of the Personality of Godhead, faring well?,

TEXT 31, susenas carudesnas ca, sambo jambavati-sutah, anye ca karsni-pravarah, saputra rsabhadayah,

TRANSLATION

Are all the chieftain sons of Lord Krsna, such as Susena, Carudesna, Samba the son of Jambavati, and Rsabha, along with their sons, all doing well?,

TEXTS 32-33, tathaivanucarah saureh, srutadevoddhavadayah, sunanda-nanda-sirsanya, ye canye satvatarsabhah, , api svasty asate sarve, rama-krsna-bhujasrayah, api smaranti kusalam, asmakam baddha-sauhrdah,

TRANSLATION

Also, Srutadeva, Uddhava and others, Nanda, Sunanda and other leaders of liberated souls who are constant companions of the Lord are protected by Lord Balarama and Krsna. Are they all doing well in their respective functions? Do they, who are all eternally

bound in friendship with us, remember our welfare?,

TEXT 34, bhagavan api govindo, brahmanyo bhakta-vatsalah, kaccit pure sudharmayam, sukham aste suhrd-vrtah,

TRANSLATION

Is Lord Krsna, the Supreme Personality of Godhead, who gives pleasure to the cows, the senses and the brahmanas, who is very affectionate towards His devotees, enjoying the pious assembly at Dvaraka Puri surrounded by friends?,

TEXTS 35-36, mangalaya ca lokanam, ksemaya ca bhavaya ca, aste yadu-kulambhodhav, adyo 'nanta-sakhah puman, , yad bahu-danda-guptayam, sva-puryam yadavo 'rcitah, kridanti paramanandam, maha-paurusika iva,

TRANSLATION

The original Personality of Godhead, the enjoyer, and Balarama, the primeval Lord Ananta, are staying in the ocean of the Yadu dynasty for the welfare, protection and general progress of the entire universe. And the members of the Yadu dynasty, being protected by the arms of the Lord, are enjoying life like the residents of the spiritual sky.

TEXT 37, yat-pada-susrusana-mukhya-karmana, satyadayo dvya-asta-sahasra-yositah, nirjitya sankhye tri-dasams tad-asiso, haranti vajrayudha-vallabhocitah,

TRANSLATION

Simply by administering comforts at the lotus feet of the Lord, which is the most important of all services, the queens at Dvaraka, headed by Satyabhama, induced the Lord to conquer the demigods. Thus the queens enjoy things which are prerogatives of the wives of the controller of thunderbolts.

TEXT 38, yad bahu-dandabhyudayanujivino, yadu-pravira hy akutobhaya muhuh, adhikramanty anghribhir ahrtam balat, sabham sudharmam sura-sattamocitam,

TRANSLATION

The great heroes of the Yadu dynasty, being protected by the arms of Lord Sri Krsna, always remain fearless in every respect. And therefore their feet trample over the Sudharma assembly house, which the best demigods deserved but which was taken away from them.

TEXT 39, kaccit te 'namayam tata, bhrasta-teja vibhasi me, alabdha-mano 'vajnatah, kim va tata cirositah,

TRANSLATION

My brother Arjuna, please tell me whether your health is all right. You appear to have lost your bodily luster. Is this due to others disrespecting and neglecting you because of your long stay at Dvaraka?,

TEXT 40, kaccin nabhihato 'bhavaih, sabdadibhir amangalaih, na dattam uktam arthibhya, asaya yat pratisrutam,

TRANSLATION

Has someone addressed you with unfriendly words or threatened you? Could you not give charity to one who asked, or could you not keep your promise to someone?,

TEXT 41, kaccit tvam brahmanam balam, gam vrddham roginam striyam, saranopasartam sattvam, natyaksih sarana-pradah,

TRANSLATION

You are always the protector of the deserving living beings, such as brahmanas, children, cows, women and the diseased. Could you not

Chapter Fifteen The Pandavas Retire Timely

TEXT 1 sutu uvaca, evam krsna-sakhah krsno, bhratra rajna vikalpitah, nana-sankaspadam rupam, krsna-vislesa-karsitah,

TRANSLATION

Suta Gosvami said: Arjuna, the celebrated friend of Lord Krsna, was grief-stricken because of his strong feeling of separation from

give them protection when they approached you for shelter?,

TEXT 42, kaccit tvam nagamo 'gamyam, gamyam vasat-krtam striyam, parajito vatha bhavan, nottamair nasamaih pathi,

TRANSLATION

Have you contacted a woman of impeachable character, or have you not properly treated a deserving woman? Or have you been defeated on the way by someone who is inferior or equal to you?,

TEXT 43, api svit parya-bhunkthas tvam, sambhojyan vrddha-balakan, jugupsitam karma kincit, krtavan na yad aksamam,

TRANSLATION

Have you not taken care of old men and boys who deserve to dine with you? Have you left them and taken your meals alone? Have you committed some unpardonable mistake which is considered to be abominable?,

TEXT 44, kaccit prestatamenatha, hrdayenatma-bandhuna, sunyo 'smi rahito nityam, manyase te 'nyatha na ruk,

TRANSLATION

Or is it that you are feeling empty for all time because you might have lost your most intimate friend, Lord Krsna? O my brother Arjuna, I can think of no other reason for your becoming so dejected.

Krsna, over and above all Maharaja Yudhisthira's speculative inquiries.

TEXT 2, sokena susyad-vadana-, hrt-sarojo hata-prabhah, vibhum tam evanusmaran, nasaknot pratibhasitum,

TRANSLATION

Due to grief, Arjuna's mouth and lotuslike heart had dried up. Therefore his body lost all luster. Now, remembering the Supreme Lord, he could hardly utter a word in reply.

TEXT 3, krcchrena samstabhyu sukah,

paninamrjya netrayoh, parokseno samunnaddha-,
pranayautkanthya-katarah,

TRANSLATION

With great difficulty he checked the tears of grief that smeared his eyes. He was very distressed because Lord Krsna was out of his sight, and he increasingly felt affection for Him.

TEXT 4, sakhyam maitrim sauhrdam ca,
sarathyadisu samsmaran, nrpam agrajam ity aha,
baspa-gadgadaya gira,

TRANSLATION

Remembering Lord Krsna and His well-wishes, benefactions, intimate familial relations and His chariot driving, Arjuna, overwhelmed and breathing very heavily, began to speak.

TEXT 5 arjuna uvaca, vancito 'ham maha-raja,
harina bandhu-rupina, yena me 'pahrtam tejo,
deva-vismapanam mahat,

TRANSLATION

Arjuna said: O King! The Supreme Personality of Godhead Hari, who treated me exactly like an intimate friend, has left me alone. Thus my astounding power, which astonished even the demigods, is no longer with me.

TEXT 6, yasya ksana-viyogena, loko hy apriyadarsanah, ukthena rahito hy esa, mrtakah procyate yatha,

TRANSLATION

I have just lost Him whose separation for a moment would render all the universes unfavorable and void, like bodies without life.

TEXT 7, yat-samsrayad drupada-geham
upagatanam, rajnam svayamvara-mukhe smara-
durmadanam, tejo hrtam khalu mayabhihatas ca
matsyah, sajjikrtena dhanusadhigata ca krsna,

TRANSLATION

Only by His merciful strength was I able to vanquish all the lusty princes assembled at the palace of King Drupada for the selection of the

bridegroom. With my bow and arrow I could pierce the fish target and thereby gain the hand of Draupadi.

TEXT 8, yat-sannidhav aham u khandavam
agnaye 'dam, indram ca samara-ganam tarasa
vijitya, labdha sabha maya-krtadbhuta-silpa-
maya, digbhyo 'haran nrpatayo balim adhvare te,

TRANSLATION

Because He was near me, it was possible for me to conquer with great dexterity the powerful King of heaven, Indradeva, along with his demigod associates and thus enable the fire-god to devastate the Khandava Forest. And only by His grace was the demon named Maya saved from the blazing Khandava Forest, and thus we could build our assembly house of wonderful architectural workmanship, where all the princes assembled during the performance of Rajasuya-yajna and paid you tributes.

TEXT 9, yat-tejasa nrpa-siro-'nghrim ahan
makhartham, aryo 'nujas tava gajayuta-sattva-
viryah, tenahrtah pramatha-natha-makhaya bhupa,
yan-mocitas tad-anayan balim adhvare te,

TRANSLATION

Your respectable younger brother, who possesses the strength of ten thousand elephants, killed, by His grace, Jarasandha, whose feet were worshiped by many kings. These kings had been brought for sacrifice in Jarasandha's Mahabhairava-yajna, but they were thus released. Later they paid tribute to Your Majesty.

TEXT 10, patnyas tavadhimakha-klpta-
mahabhiseka-, slaghista-caru-kabaram kitavaih
sabhayam, sprstam vikirya padayoh patitasru-
mukhya, yas tat-striyo 'krta-hatesa-vimukta-
kesah,

TRANSLATION

It was He only who loosened the hair of all the wives of the miscreants who dared open the cluster of your Queen's hair, which had been nicely dressed and sanctified for the great Rajasuya sacrificial ceremony. At that time she fell down at the feet of Lord Krsna with tears

in her eyes.

TEXT 11, yo no jugopa vana etya duranta-krcchrad, durvasaso 'ri-racitad ayutagra-bhug yah, sakanna-sistam upayujya yatas tri-lokim, trptam amamsta salile vinimagna-sanghah,

TRANSLATION

During our exile, Durvasa Muni, who eats with his ten thousand disciples, intrigued with our enemies to put us in dangerous trouble. At that time He [Lord Krsna], simply by accepting the remnants of food, saved us. By His accepting food thus, the assembly of munis, while bathing in the river, felt sumptuously fed. And all the three worlds were also satisfied.

TEXT 12, yat-tejasatha bhagavan yudhi sula-panir, vismapitah sagirijo 'stram adan nijam me, anye 'pi caham amunaiva kalevarena, prapto mahendra-bhavane mahad-asanardham,

TRANSLATION

It was by His influence only that in a fight I was able to astonish the personality of god Lord Siva and his wife, the daughter of Mount Himalaya. Thus he [Lord Siva] became pleased with me and awarded me his own weapon. Other demigods also delivered their respective weapons to me, and in addition I was able to reach the heavenly planets in this present body and was allowed a half-elevated seat.

TEXT 13, tatraiva me viharato bhuja-danda-yugmam, gandiva-laksanam arati-vadhaya devah, sendrah srita yad-anubhavitam ajamidha, tenaham adya musitah purusena bhumna,

TRANSLATION

When I stayed for some days as a guest in the heavenly planets, all the heavenly demigods, including King Indradeva, took shelter of my arms, which were marked with the Gandiva bow, to kill the demon named Nivatakavaca. O King, descendant of Ajamidha, at the present moment I am bereft of the Supreme Personality of Godhead, by whose influence I was so powerful.

TEXT 14, yad-bandhavah kuru-balabdhim

ananta-param, eko rathena tatare 'ham atiryasattvam, pratyahrtam bahu dhanam ca maya paresam, tejas-padam manimayam ca hrtam sirobyyah,

TRANSLATION

The military strength of the Kauravas was like an ocean in which there dwelled many invincible existences, and thus it was insurmountable. But because of His friendship, I, seated on the chariot, was able to cross over it. And only by His grace was I able to regain the cows and also collect by force many helmets of the kings which were bedecked with jewels that were sources of all brilliance.

TEXT 15, yo bhisma-karna-guru-salya-camusv adabhra-, rajanya-varya-ratha-mandala-manditasu, agrecaro mama vibho ratha-yuthapanam, ayur manamsi ca drsa saha oja arcchat,

TRANSLATION

It was He only who withdrew the duration of life from everyone and who, in the battlefield, withdrew the speculative power and strength of enthusiasm from the great military phalanx made by the Kauravas, headed by Bhism, Karna, Drona, Salya, etc. Their arrangement was expert and more than adequate, but He [Lord Sri Krsna], while going forward, did all this.

TEXT 16, yad-dohsu ma pranihitam guru-bhisma-karna-, naptr-trigarta-salya-saindhava-bahlikadyaih, astrany amogha-mahimani nirupitani, nopasprsur nrhari-dasam ivasurani,

TRANSLATION

Great generals like Bhism, Drona, Karna, Bhurisrava, Susarma, Salya, Jayadratha, and Bahlika all directed their invincible weapons against me. But by His [Lord Krsna's] grace they could not even touch a hair on my head. Similarly, Prahlada Maharaja, the supreme devotee of Lord Nrsimhadeva, was unaffected by the weapons the demons used against him.

TEXT 17, sautye vrtah kumatinatmada isvaro me, yat-pada-padmam abhavaya bhajanti bhavyah, mam sranta-vaham arayo rathino bhuvi-stham, na praharan yad-anubhava-nirasta-cittah,

TRANSLATION

It was by His mercy only that my enemies neglected to kill me when I descended from my chariot to get water for my thirsty horses. And it was due to my lack of esteem for my Lord that I dared engage Him as my chariot driver, for He is worshiped and offered services by the best men to attain salvation.

TEXT 18, narmany udara-rucira-smita-sobhitani,
he partha he 'rjuna sakhe kuru-nandaneti,
sanjalpitani nara-deva hrdi-spransi, smartur
luthanti hrdayam mama madhavasya,

TRANSLATION

O King! His jokings and frank talks were pleasing and beautifully decorated with smiles. His addresses unto me as "O son of Prtha, O friend, O son of the Kuru dynasty," and all such heartiness are now remembered by me, and thus I am overwhelmed.

TEXT 19, sayyasanatana-vikatthana-bhojanadisv,
aikyad vayasya rtavan iti vipralabdha, sakhyuh
sakheva pitrvat tanayasya sarvam, sehe mahan
mahitaya kumater agham me,

TRANSLATION

Generally both of us used to live together and sleep, sit and loiter together. And at the time of advertising oneself for acts of chivalry, sometimes, if there were any irregularity, I used to reproach Him by saying, "My friend, You are very truthful." Even in those hours when His value was minimized, He, being the Supreme Soul, used to tolerate all those utterings of mine, excusing me exactly as a true friend excuses his true friend, or a father excuses his son.

TEXT 20, so 'ham nrpendra rahitah
purusottamena, sakhy priyena suhrda hrdayena
sunyah, adhvany urukrama-parigraham anga
raksan, gopair asadbhir abaleva vinirjito 'smi,

TRANSLATION

O Emperor, now I am separated from my friend and dearmost well-wisher, the Supreme Personality of Godhead, and therefore my heart appears to be void of everything. In His

absence I have been defeated by a number of infidel cowherd men while I was guarding the bodies of all the wives of Krsna.

TEXT 21, tad vai dhanus ta isavah sa ratho hayas te, so 'ham rathi nrpatayo yata anamanti, sarvam ksanena tad abhud asad isa-riktam, bhasman hutam kuhaka-raddham ivoptam usyam,

TRANSLATION

I have the very same Gandiva bow, the same arrows, the same chariot drawn by the same horses, and I use them as the same Arjuna to whom all the kings offered their due respects. But in the absence of Lord Krsna, all of them, at a moment's notice, have become null and void. It is exactly like offering clarified butter on ashes, accumulating money with a magic wand or sowing seeds on barren land.

TEXTS 22-23, rajams tvayanuprstanam, suhrdam nah suhrt-pure, vipra-sapa-vimudhanam, nighnatam mustibhir mithah, , varunim madiram pitva, madonmathita-cetasam, ajanatam ivanyonyam, catuh-pancavasesitah,

TRANSLATION

O King, since you have asked me about our friends and relatives in the city of Dvaraka, I will inform you that all of them were cursed by the brahmanas, and as a result they all became intoxicated with wine made of putrefied rice and fought among themselves with sticks, not even recognizing one another. Now all but four or five of them are dead and gone.

TEXT 24, prayenaitad bhagavata, isvarasya vicestitam, mitho nighnanti bhutani, bhavayanti ca yan mithah,

TRANSLATION

Factually this is all due to the supreme will of the Lord, the Personality of Godhead. Sometimes people kill one another, and at other times they protect one another.

TEXTS 25-26, jalaukasam jale yadvan, mahanto 'danty aniyasah, durbalan balino rajan, mahanto balino mithah, , evam balisthair yadubhir, mahadbhir itaran vibhuh, yadun yadubhir anyonyam, bhu-bharan sanjhara ha,

TRANSLATION

O King, as in the ocean the bigger and stronger aquatics swallow up the smaller and weaker ones, so also the Supreme Personality of Godhead, to lighten the burden of the earth, has engaged the stronger Yadu to kill the weaker, and the bigger Yadu to kill the smaller.

TEXT 27, desa-kalartha-yuktani, hrt-tapopasamani ca, haranti smaratas cittam, govindabhihitani me,

TRANSLATION

Now I am attracted to those instructions imparted to me by the Personality of Godhead [Govinda] because they are impregnated with instructions for relieving the burning heart in all circumstances of time and space.

TEXT 28 sutu uvaca, evam cintayato jisnoh, krsna-pada-saroruham, sauhardenatigadhen, santasid vimala matih,

TRANSLATION

Suta Gosvami said: Thus being deeply absorbed in thinking of the instructions of the Lord, which were imparted in the great intimacy of friendship, and in thinking of His lotus feet, Arjuna's mind became pacified and free from all material contamination.

TEXT 29, vasudevaghry-anudhyana-, paribrmhita-ramhasa, bhaktya nirmathitasesa-, kasaya-dhisano 'rjunah,

TRANSLATION

Arjuna's constant remembrance of the lotus feet of Lord Sri Krsna rapidly increased his devotion, and as a result all the trash in his thoughts subsided.

TEXT 30, gitam bhagavata jnanam, yat tat sangrama-murdhani, kala-karma-tamo-ruddham, punar adhyagamat prabhuh,

TRANSLATION

Because of the Lord's pastimes and activities and because of His absence, it appeared that Arjuna forgot the instructions left by the Personality of Godhead. But factually this was

not the case, and again he became lord of his senses.

TEXT 31, visoko brahma-sampatty, sanchinna-dvaita-samsayah, lina-prakrti-naigunyad, alingatvad asambhavah,

TRANSLATION

Because of his possessing spiritual assets, the doubts of duality were completely cut off. Thus he was freed from the three modes of material nature and placed in transcendence. There was no longer any chance of his becoming entangled in birth and death, for he was freed from material form.

TEXT 32, nisamya bhagavan-margam, samsthambu-kulasya ca, svah-pathaya matim cakre, nibhrtatma yudhisthirah,

TRANSLATION

Upon hearing of Lord Krsna's returning to His abode, and upon understanding the end of the Yadu dynasty's earthly manifestation, Maharaja Yudhisthira decided to go back home, back to Godhead.

TEXT 33, prthapy anusrutya dhananjayoditam, nasam yadunam bhagavad-gatim ca tam, ekanta-bhaktya bhagavaty adhoksaje, nivesitatmoparama samsrteh,

TRANSLATION

Kunti, after overhearing Arjuna's telling of the end of the Yadu dynasty and disappearance of Lord Krsna, engaged in the devotional service of the transcendental Personality of Godhead with full attention and thus gained release from the course of material existence.

TEXT 34, yayaharad bhuvu bharam, tam tanum vijahav ajah, kantakam kantakeneva, dvayam capisituh samam,

TRANSLATION

The supreme unborn, Lord Sri Krsna, caused the members of the Yadu dynasty to relinquish their bodies, and thus He relieved the burden of the world. This action was like picking out a thorn with a thorn, though both are the same to the controller.

TEXT 35, yatha matsyadi-rupani, dhatte jahyad yatha natah, bhu-bharah ksapito yena, jahau tac ca kalevaram,

TRANSLATION

The Supreme Lord relinquished the body which He manifested to diminish the burden of the earth. Just like a magician, He relinquishes one body to accept different ones, like the fish incarnation and others.

TEXT 36, yada mukundo bhagavan imam mahim, jahau sva-tanva sravaniya-sat-kathah, tadahar evapratibuddha-cetasam, abhadra-hetuh kalir anavartata,

TRANSLATION

When the Personality of Godhead, Lord Krsna, left this earthly planet in His selfsame form, from that very day Kali, who had already partially appeared, became fully manifest to create inauspicious conditions for those who are endowed with a poor fund of knowledge.

TEXT 37, yudhistiras tat parisarpanam budhah, pure ca rastre ca grhe tathatmani, vibhavya lobhantra-jihma-himsanady-, adharma-cakram gamanaya paryadhat,

TRANSLATION

Maharaja Yudhisthira was intelligent enough to understand the influence of the age of Kali, characterized by increasing avarice, falsehood, cheating and violence throughout the capital, state, home and among individuals. So he wisely prepared himself to leave home, and he dressed accordingly.

TEXT 38, sva-rat pautram vinayinam, atmanah susamam gunaih, toya-nivyah patim bhumer, abhyasincad gajahvaye,

TRANSLATION

Thereafter, in the capital of Hastinapura, he enthroned his grandson, who was trained and equally qualified, as the emperor and master of all land bordered by the seas.

TEXT 39, mathurayam tatha vajram, surasena-patim tatah, prajapatyam nirupyestim, agnин

apibad isvarah,

TRANSLATION

Then he posted Vajra, the son of Aniruddha [grandson of Lord Krsna], at Mathura as the King of Surasena. Afterwards Maharaja Yudhisthira performed a Prajapatiya sacrifice and placed in himself the fire for quitting household life.

TEXT 40, visrjya tatra tat sarvam, dukula-valayadikam, nirmamo nirahankarah, sanchinnasesa-bandhanah,

TRANSLATION

Maharaja Yudhisthira at once relinquished all his garments, belt and ornaments of the royal order and became completely disinterested and unattached to everything.

TEXT 41, vacam juhava manasi, tat prana itare ca tam, mrtavya apanam sotsargam, tam pancavte hy ajohavit,

TRANSLATION

Then he amalgamated all the sense organs into the mind, then the mind into life, life into breathing, his total existence into the embodiment of the five elements, and his body into death. Then, as pure self, he became free from the material conception of life.

TEXT 42, tritve hutva ca pancatvam, tac caikatve 'juhon munih, sarvam atmany ajuhavid, brahmany atmanam avyaye,

TRANSLATION

Thus annihilating the gross body of five elements into the three qualitative modes of material nature, he merged them in one nescience and then absorbed that nescience in the self, Brahman, which is inexhaustible in all circumstances.

TEXT 43, cira-vasa niraharo, baddha-van mukta-murdhajah, darsayann atmano rupam, jadonmatta-pisacavat, anaveksamano niragad, asrnvan badhiro yatha,

TRANSLATION

After that, Maharaja Yudhisthira dressed

himself in torn clothing, gave up eating all solid foods, voluntarily became dumb and let his hair hang loose. All this combined to make him look like an urchin or madman with no occupation. He did not depend on his brothers for anything. And, just like a deaf man, he heard nothing.

TEXT 44, udicim pravivesasam, gata-purvam mahatmabhih, hrdi brahma param dhyayan, navarteta yato gatah,

TRANSLATION

He then started towards the north, treading the path accepted by his forefathers and great men, to devote himself completely to the thought of the Supreme Personality of Godhead. And he lived in that way wherever he went.

TEXT 45, sarve tam anunirjagmum, bhratarah krta-niscayah, kalinadharma-mitrena, drstva sprstah praja bhuvi,

TRANSLATION

The younger brothers of Maharaja Yudhishthira observed that the age of Kali had already arrived throughout the world and that the citizens of the kingdom were already affected by irreligious practice. Therefore they decided to follow in the footsteps of their elder brother.

TEXT 46, te sadhu-krta-sarvartha, jnatvayantikam atmanah, manasa dharayam asur, vaikuntha-caranambujam,

TRANSLATION

They all had performed all the principles of religion and as a result rightly decided that the lotus feet of the Lord Sri Krsna are the supreme goal of all. Therefore they meditated upon His feet without interruption.

TEXTS 47-48, tad-dhyanodriktaya bhaktya, visuddha-dhisah pare, tasmin narayana-pade, ekanta-matayo gatim, , avapur duravapam te, asadbhir visayatmabhih, vidhuta-kalmasa sthanam, virajenatmanaiva hi,

TRANSLATION

Thus by pure consciousness due to constant devotional remembrance, they attained the spiritual sky, which is ruled over by the Supreme Narayana, Lord Krsna. This is attained only by those who meditate upon the one Supreme Lord without deviation. This abode of the Lord Sri Krsna, known as Goloka Vrndavana, cannot be attained by persons who are absorbed in the material conception of life. But the Pandavas, being completely washed of all material contamination, attained that abode in their very same bodies.

TEXT 49, viduro 'pi parityajya, prabhase deham atmanah, krsnavesena tac-cittah, pitrbhih sva-ksayam yayau,

TRANSLATION

Vidura, while on pilgrimage, left his body at Prabhava. Because he was absorbed in thought of Lord Krsna, he was received by the denizens of Pitrloka planet, where he returned to his original post.

TEXT 50, draupadi ca tadajnaya, patinam anapeksatam, vasudeve bhagavati, hy ekanta-matir apa tam,

TRANSLATION

Draupadi also saw that her husbands, without caring for her, were leaving home. She knew well about Lord Vasudeva, Krsna, the Personality of Godhead. Both she and Subhadra became absorbed in thoughts of Krsna and attained the same results as their husbands.

TEXT 51, yah sraddhayaitad bhagavat-priyanam, pandoh sutanam iti samprayanam, srnoty alam svastyayanam pavitram, labdhva harau bhaktim upaiti siddhim,

TRANSLATION

The subject of the departure of the sons of Pandu for the ultimate goal of life, back to Godhead, is fully auspicious and is perfectly pure. Therefore anyone who hears this narration with devotional faith certainly gains the devotional service of the Lord, the highest perfection of life.

Chapter Sixteen How Pariksit Received the Age of Kali

TEXT 1 sutu uvaca, tatah pariksid dvija-varya-siksaya, mahim maha-bhagavatah sasasa ha, yatha hi sutyam abhijata-kovidah, samadisan vipra mahad-gunas tatha,

TRANSLATION

Suta Gosvami said: O learned brahmanas, Maharaja Pariksit then began to rule over the world as a great devotee of the Lord under the instructions of the best of the twice-born brahmanas. He ruled by those great qualities which were foretold by expert astrologers at the time of his birth.

TEXT 2, sa uttarasya tanayam, upayema iravatim, janamejayadims caturas, tasyam utpadayat sutan,

TRANSLATION

King Pariksit married the daughter of King Uttara and begot four sons, headed by Maharaja Janamejaya.

TEXT 3, ajaharasva-medhams trin, gangayam bhuri-daksinan, saradvatam gurum krtva, deva yatraksi-gocarah,

TRANSLATION

Maharaja Pariksit, after having selected Krpacarya for guidance as his spiritual master, performed three horse sacrifices on the banks of the Ganges. These were executed with sufficient rewards for the attendants. And at these sacrifices, even the common man could see demigods.

TEXT 4, nijagrahaujasa virah, kalim digvijaye kvacit, nrpa-linga-dharam sudram, ghnantam gomithunam pada,

TRANSLATION

Once, when Maharaja Pariksit was on his way to conquer the world, he saw the master of Kali-yuga, who was lower than a sudra, disguised as a king and hurting the legs of a cow and bull. The King at once caught hold of him to deal sufficient punishment.

TEXT 5 saunaka uvaca, kasya hetor nijagraha, kalim digvijaye nrpah, nrdeva-cihna-dhrk sudra-ko 'sau gam yah padahanat, tat kathyatam maha-bhaga, yadi krsna-kathasrayam,

TRANSLATION

Saunaka Rsi inquired: Why did Maharaja Pariksit simply punish him, since he was the lowest of the sudras, having dressed as a king and having struck a cow on the leg? Please describe all these incidents if they relate to the topics of Lord Krsna.

TEXT 6, athavasya padambhoja-, makaranda-liham satam, kim anyair asad-alapair, ayuso yad asad-vyayah,

TRANSLATION

The devotees of the Lord are accustomed to licking up the honey available from the lotus feet of the Lord. What is the use of topics which simply waste one's valuable life?,

TEXT 7, ksudrayusam nrnam anga, martyanam rtam icchatam, ihopahuto bhagavan, mrtyuh samitra-karmani,

TRANSLATION

O Suta Gosvami, there are those amongst men who desire freedom from death and get eternal life. They escape the slaughtering process by calling the controller of death, Yamaraja.

TEXT 8, na kascin mriyate tavad, yavad asta ihantakah, etad-artham hi bhagavan, ahutah paramarsibhih, aho nr-loke piyeta, hari-lilamrtam vacah,

TRANSLATION

As long as Yamaraja, who causes everyone's death, is present here, no one shall meet with death. The great sages have invited the controller of death, Yamaraja, who is the representative of the Lord. Living beings who are under his grip should take advantage by hearing the deathless nectar in the form of this narration of the transcendental pastimes of the Lord.

TEXT 9, mandasya manda-prajnasya, vayo mandayusas ca vai, nidraya hriyate naktam, diva

ca vyartha-karmabhih,

TRANSLATION

Lazy human beings with paltry intelligence and a short duration of life pass the night sleeping and the day performing activities that are for naught.

TEXT 10 suta uvaca, yada pariksit kuru-jangale 'vasat, kalim pravistam nija-cakravartite, nisamya vartam anatipriyam tatah, sarasanam samyuga-saundir adade,

TRANSLATION

Suta Gosvami said: While Maharaja Pariksit was residing in the capital of the Kuru empire, the symptoms of the age of Kali began to infiltrate within the jurisdiction of his state. When he learned about this, he did not think the matter very palatable. This did, however, give him a chance to fight. He took up his bow and arrows and prepared himself for military activities.

TEXT 11, svalankrtam syama-turanga-yojitam, ratham mrgendra-dhvajam asritah purat, vrto rathasva-dvipapatti-yuktaya, sva-senaya digvijayaya nirgatah,

TRANSLATION

Maharaja Pariksit sat on a chariot drawn by black horses. His flag was marked with the sign of a lion. Being so decorated and surrounded by charioteers, cavalry, elephants and infantry soldiers, he left the capital to conquer in all directions.

TEXT 12, bhadrasvam ketumalam ca, bharatam cottaran kurun, kimpurusadini varsani, vijitya jagrhe balim,

TRANSLATION

Maharaja Pariksit then conquered all parts of the earthly planet--Bhadrasva, Ketumala, Bharata, the northern Kuru, Kimpurusa, etc.--and exacted tributes from their respective rulers.

TEXTS 13-15, tatra tatropasrnvanah, sva-purvesam mahatmanam, pragiyamanam ca yasah, krsna-mahatmya-sucakam, , atmanam ca

paritratam, asvatthamno 'stra-tejasah, sneham ca vrsni-parthanam, tesam bhaktim ca kesave, , tebhyah parama-santustah, prity-ujjrmhbhitalocanah, maha-dhanani vasamsi, dadau haran maha-manah,

TRANSLATION

Wherever the King visited, he continuously heard the glories of his great forefathers, who were all devotees of the Lord, and also of the glorious acts of Lord Krsna. He also heard how he himself had been protected by the Lord from the powerful heat of the weapon of Asvatthama. People also mentioned the great affection between the descendants of Vrsni and Prtha due to the latter's great devotion to Lord Kesava. The King, being very pleased with the singers of such glories, opened his eyes in great satisfaction. Out of magnanimity he was pleased to award them very valuable necklaces and clothing.

TEXT 16, sarathya-parasada-sevana-sakhyadautyta-, virasananugamana-stavana-pranaman, snigdhesu pandusu jagat-pranatim ca visnor, bhaktim karoti nr-patis caranaravinde,

TRANSLATION

Maharaja Pariksit heard that out of His causeless mercy Lord Krsna [Visnu], who is universally obeyed, rendered all kinds of service to the malleable sons of Pandu by accepting posts ranging from chariot driver to president to messenger, friend, night watchman, etc. according to the will of the Pandavas, obeying them like a servant and offering obeisances like one younger in years. When he heard this, Maharaja Pariksit became overwhelmed with devotion to the lotus feet of the Lord.

TEXT 17, tasyaivam vartamanasya, purvesam vrttim anvaham, natidure kilascaryam, yad asit tan nibodha me,

TRANSLATION

Now you may hear from me of what happened while Maharaja Pariksit was passing his days hearing of the good occupations of his forefathers and being absorbed in thought of them.

TEXT 18, dharmah padaikena caran, vicchayam
upalabhya gam, prcchati smasru-vadanam,
vivatsam iva mataram,

TRANSLATION

The personality of religious principles, Dharma, was wandering about in the form of a bull. And he met the personality of earth in the form of a cow who appeared to grieve like a mother who had lost her child. She had tears in her eyes, and the beauty of her body was lost. Thus Dharma questioned the earth as follows.

TEXT 19 dharma uvaca, kaccid bhadre
'namayam atmanas te, vicchayasi mlayatesan
mukhena, alaksaye bhavatim antaradhim, dure
bandhum socasi kancanamba,

TRANSLATION

Dharma [in the form of a bull] asked: Madam, are you not hale and hearty? Why are you covered with the shadow of grief? It appears by your face that you have become black. Are you suffering from some internal disease, or are you thinking of some relative who is away in a distant place?,

TEXT 20, padair nyunam socasi maika-padam,
atmanam va vrsalair bhoksyamanam, aho suradin
hrta-yajna-bhagan, praja uta svin maghavaty
avarsati,

TRANSLATION

I have lost my three legs and am now standing on one only. Are you lamenting for my state of existence? Or are you in great anxiety because henceforward the unlawful meat-eaters will exploit you? Or are you in a sorry plight because the demigods are now bereft of their share of sacrificial offerings because no sacrifices are being performed at present? Or are you grieving for living beings because of their sufferings due to famine and drought?,

TEXT 21, araksyamanah striya urvi balan, socasy
atho purusadair ivartan, vacam devim brahma-
kule kukarmany, abrahmany raja-kule
kulagryan,

TRANSLATION

Are you feeling compunction for the unhappy women and children who are left forlorn by unscrupulous persons? Or are you unhappy because the goddess of learning is being handled by brahmanas addicted to acts against the principles of religion? Or are you sorry to see that the brahmanas have taken shelter of administrative families that do not respect brahminical culture?,

TEXT 22, kim ksatra-bandhun kalinopasrstan,
rastrani va tair avaropitani, itas tato vasana-pana-
vasah-, snana-vyavayonmukha-jiva-lokam,

TRANSLATION

The so-called administrators are now bewildered by the influence of this age of Kali, and thus they have put all state affairs into disorder. Are you now lamenting this disorder? Now the general populace does not follow the rules and regulations for eating, sleeping, drinking, mating, etc. and they are inclined to perform such anywhere and everywhere. Are you unhappy because of this?,

TEXT 23, yadvamba te bhuri-bharavatara-,
krtavataryasya harer dharitri, antarhitasya smarati
visrsta, karmani nirvana-vilambitani,

TRANSLATION

O mother earth, the Supreme Personality of Godhead, Hari, incarnated Himself as Lord Sri Krsna just to unload your heavy burden. All His activities here are transcendental, and they cement the path of liberation. You are now bereft of His presence. You are probably now thinking of those activities and feeling sorry in their absence.

TEXT 24, idam mamacksva tavadhi-mulam,
vasundhare yena vikarsitasi, kalena va te balinam
baliyasa, surarcitam kim hrtam amba saubhagam,

TRANSLATION

Mother, you are the reservoir of all riches. Please inform me of the root cause of your tribulations by which you have been reduced to such a weak state. I think that the powerful influence of time, which conquers the most powerful, might have forcibly taken away all

your fortune, which was adored even by the demigods.

TEXT 25 dharany uvaca, bhavan hi veda tat sarvam, yan mam dharmanuprcchasi, caturbhir vartase yena, padair loka-sukhavahaih,

TRANSLATION

The earthly deity [in the form of a cow] thus replied to the personality of religious principles [in the form of a bull]: O Dharma, whatever you have inquired from me shall be known to you. I shall try to reply to all those questions. Once you too were maintained by your four legs, and you increased happiness all over the universe by the mercy of the Lord.

TEXTS 26-30, satyam saucam daya ksantis, tyagah santosa arjavam, samo damas tapah samyam, titiksoparatih srutam, , jnanam viraktir aisvaryam, sauryam tejo balam smrtih, svatantryam kausalam kantir, dhairyam mardavam eva ca, , pragalbhyam prasrayah silam, saha ojo balam bhagah, gambhiryam sthairyam astikyam, kirtir mano 'nahankrtih, , ete canye ca bhagavan, nitya yatra maha-gunah, prarthya mahattvam icchadbhir, na viyanti sma karhicit, , tenaham guna-patrena, sri-nivasa sampratam, socami rahitam lokam, papmana kalineksitam,

TRANSLATION

In Him reside (1) truthfulness, (2) cleanliness, (3) intolerance of another's unhappiness, (4) the power to control anger, (5) self-satisfaction, (6) straightforwardness, (7) steadiness of mind, (8) control of the sense organs, (9) responsibility, (10) equality, (11) tolerance, (12) equanimity, (13) faithfulness, (14) knowledge, (15) absence of sense enjoyment, (16) leadership, (17) chivalry, (18) influence, (19) the power to make everything possible, (20) the discharge of proper duty, (21) complete independence, (22) dexterity, (23) fullness of all beauty, (24) serenity, (25) kindheartedness, (26) ingenuity, (27) gentility, (28) magnanimity, (29) determination, (30) perfection in all knowledge, (31) proper execution, (32) possession of all objects of enjoyment, (33) joyfulness, (34) immovability, (35) fidelity, (36) fame, (37) worship, (38) pridelessness, (39) being (as the Personality of

Godhead), (40) eternity, and many other transcendental qualities which are eternally present and never to be separated from Him. That Personality of Godhead, the reservoir of all goodness and beauty, Lord Sri Krsna, has now closed His transcendental pastimes on the face of the earth. In His absence the age of Kali has spread its influence everywhere, so I am sorry to see this condition of existence.

TEXT 31, atmanam canusocami, bhavantam camarottamam, devan pitrn rsin sadhun, sarvan varnams tathasraman,

TRANSLATION

I am thinking about myself and also, O best amongst the demigods, about you, as well as about all the demigods, sages, denizens of Pitrloka, devotees of the Lord and all men obedient to the system of varna and asrama in human society.

TEXTS 32-33, brahmadayo bahu-titham yad-apanga-moksa-, kamas tapah samacaran bhagavat-prapannah, sa srih sva-vasam aravindavanam vihaya, yat-pada-saubhagam alam bhajate 'nurakta, , tasyaham abja-kulisankusa-ketu-ketaih, srimat-padair bhagavatah samalankrtangi, trin atyaro ca upalabhya tato vibhutim, lokan sa mam vyasrjad utsmayatim tad-ante,

TRANSLATION

Laksmiji, the goddess of fortune, whose glance of grace was sought by demigods like Brahma and for whom they surrendered many a day unto the Personality of Godhead, gave up her own abode in the forest of lotus flowers and engaged herself in the service of the lotus feet of the Lord. I was endowed with specific powers to supersede the fortune of all the three planetary systems by being decorated with the impressions of the flag, thunderbolt, elephant-driving rod and lotus flower, which are signs of the lotus feet of the Lord. But at the end, when I felt I was so fortunate, the Lord left me.

TEXT 34, yo vai mama tibharam asura-vamsa-rajanam, aksauhini-satam apanudad atma-tantrah, tvam duhstham una-padam atmani paurusena, sampadayan yadusu ramyam abibhrad angam,

TRANSLATION

O personality of religion, I was greatly overburdened by the undue military phalanxes arranged by atheistic kings, and I was relieved by the grace of the Personality of Godhead.

Similarly you were also in a distressed condition, weakened in your standing strength, and thus He also incarnated by His internal energy in the family of the Yadus to relieve you.

TEXT 35, ka va saheta viraham purusottamasya, premavaloka-rucira-smita-valgu-jalpaih, sthairyam samanam aharan madhu-manininam, romotsavo mama yad-anghri-vitankitayah,

TRANSLATION

Who, therefore, can tolerate the pangs of separation from that Supreme Personality of Godhead? He could conquer the gravity and passionate wrath of His sweethearts like

Satyabhama by His sweet smile of love, pleasing glance and hearty appeals. When He traversed my [earth's] surface, I would be immersed in the dust of His lotus feet and thus would be sumptuously covered with grass which appeared like hairs standing on me out of pleasure.

TEXT 36, taylor evam kathayatoh, prthivi-dharmayos tada, pariksin nama rajarsih, praptah pracim sarasvatim,

TRANSLATION

While the earth and the personality of religion were thus engaged in conversation, the saintly King Pariksit reached the shore of the Sarasvati River, which flowed towards the east. Thus end the Bhaktivedanta purports of the First Canto, Sixteenth Chapter, of the Srimad-Bhagavatam, entitled "How Pariksit Received the Age of Kali.", Chapter Seventeen, Punishment and Reward of Kali,

Chapter Seventeen Punishment and Reward of Kali

TEXT 1 sutu uvaca, tatra go-mithunam raja, hanyamanam anathavat, danda-hastam ca vrsalam, dadrse nrpa-lanchanam,

TRANSLATION

Suta Gosvami said: After reaching that place, Maharaja Pariksit observed that a lower-caste sudra, dressed like a king, was beating a cow and a bull with a club, as if they had no owner.

TEXT 2, vrsam mrnala-dhavalam, mehantam iva bibhyatam, vepamanam padaikena, sidantam sudra-taditam,

TRANSLATION

The bull was as white as a white lotus flower. He was terrified of the sudra who was beating him, and he was so afraid that he was standing on one leg, trembling and urinating.

TEXT 3, gam ca dharma-dugham dinam, bhrsam sudra-padahatam, vivatsam asru-vadanam, ksamam yavasam icchatim,

TRANSLATION

Although the cow is beneficial because one can draw religious principles from her, she was now rendered poor and calfless. Her legs were being beaten by a sudra. There were tears in her eyes, and she was distressed and weak. She was hankering after some grass in the field.

TEXT 4, papraccha ratham arudhah, kartasvara-paricchadam, megha-gambhiraya vaca, samaropita-karmukah,

TRANSLATION

Maharaja Pariksit, well equipped with arrows and bow and seated on a gold-embossed chariot, spoke to him [the sudra] with a deep voice sounding like thunder.

TEXT 5, kas tvam mac-charane loke, balad dhamsy abalan bali, nara-devo 'si vesena, natavat karmanadvijah,

TRANSLATION

Oh, who are you? You appear to be strong and yet you dare kill, within my protection, those who are helpless! By your dress you pose yourself to be a godly man [king], but by your deeds you are opposing the principles of the twice-born ksatriyas.

TEXT 6, yas tvam krsne gate duram, saha-gandiva-dhanvana, socyo 'sy asocyan rahasi, praharan vadham arhasi,

TRANSLATION

You rogue, do you dare beat an innocent cow because Lord Krsna and Arjuna, the carrier of the Gandiva bow, are out of sight? Since you are beating the innocent in a secluded place, you are considered a culprit and therefore deserve to be killed.

TEXT 7, tvam va mrnala-dhavalah, padair nyunah pada caran, vrsa-rupena kim kascid, devo nah parikhedayan,

TRANSLATION

Then he [Maharaja Pariksit] asked the bull: Oh, who are you? Are you a bull as white as a white lotus, or are you a demigod? You have lost three of your legs and are moving on only one. Are you some demigod causing us grief in the form of a bull?,

TEXT 8, na jatu kauravendranam, dordanda-parirambhite, bhu-tale 'nupatanty asmin, vina te praninam sukah,

TRANSLATION

Now for the first time in a kingdom well protected by the arms of the kings of the Kuru dynasty, I see you grieving with tears in your eyes. Up till now no one on earth has ever shed tears because of royal negligence.

TEXT 9, ma saurabheyatra suco, vyetu te vrsalad bhayam, ma rodir amba bhadram te, khalanam mayi sastari,

TRANSLATION

O son of Surabhi, you need lament no longer now. There is no need to fear this low-class sudra. And, O mother cow, as long as I am living as the ruler and subduer of all envious men, there is no cause for you to cry. Everything will be good for you.

TEXTS 10-11, yasya rastre prajah sarvas, trasyante sadhvya asadhuhbhih, tasya mattasya nasyanti, kirtir ayur bhago gatih, , esa rajnam paro dharma, hy artanam arti-nigrahah, ata enam

vadhisyami, bhuta-druham asattamam,

TRANSLATION

O chaste one, the king's good name, duration of life and good rebirth vanish when all kinds of living beings are terrified by miscreants in his kingdom. It is certainly the prime duty of the king to subdue first the sufferings of those who suffer. Therefore I must kill this most wretched man because he is violent against other living beings.

TEXT 12, ko 'vrscat tava padams trin, saurabhaya catus-pada, ma bhuvams tvadrsa rastre, rajnam krsnanuvartinam,

TRANSLATION

He [Maharaja Pariksit] repeatedly addressed and questioned the bull thus: O son of Surabhi, who has cut off your three legs? In the state of the kings who are obedient to the laws of the Supreme Personality of Godhead, Krsna, there is no one as unhappy as you.

TEXT 13, akhyahi vrsa bhadram vah, sadhunam akrtagasam, atma-vairupya-kartaram, parthanam kirti-dusnam,

TRANSLATION

O bull, you are offenseless and thoroughly honest; therefore I wish all good to you. Please tell me of the perpetrator of these mutilations, which blackmail the reputation of the sons of Prtha.

TEXT 14, jane 'nagasy agham yunjan, sarvato 'sya ca mad-bhayam, sadhunam bhadram eva syad, asadhu-damane krte,

TRANSLATION

Whoever causes offenseless living beings to suffer must fear me anywhere and everywhere in the world. By curbing dishonest miscreants, one automatically benefits the offenseless.

TEXT 15, anagahsv iha bhutesu, ya agas-krn nirankusah, ahartasmi bhujam saksad, amartyasyapi sangadam,

TRANSLATION

An upstart living being who commits offenses

by torturing those who are offenseless shall be directly uprooted by me, even though he be a denizen of heaven with armor and decorations.

TEXT 16, rajno hi paramo dharmah, sva-dharma-sthanupalanam, sasato 'nyan yatha-sastraam, anapady utpathan iha,

TRANSLATION

The supreme duty of the ruling king is to give all protection to law-abiding persons and to chastise those who stray from the ordinances of the scriptures in ordinary times, when there is no emergency.

TEXT 17 dharma uvaca, etad vah pandaveyanam, yuktam artabhyam vacah, yesam guna-ganaih krsno, dautyadau bhagavan krtah,

TRANSLATION

The personality of religion said: These words just spoken by you befit a person of the Pandava dynasty. Captivated by the devotional qualities of the Pandavas, even Lord Krsna, the Personality of Godhead, performed duties as a messenger.

TEXT 18, na vayam klesa-bijani, yatah syuh purusarsabha, purusam tam vijanimo, vakya-bheda-vimohitah,

TRANSLATION

O greatest among human beings, it is very difficult to ascertain the particular miscreant who has caused our sufferings, because we are bewildered by all the different opinions of theoretical philosophers.

TEXT 19, kecid vikalpa-vasana, ahur atmanam atmanah, daivam anye 'pare karma, svabhavam apare prabhum,

TRANSLATION

Some of the philosophers, who deny all sorts of duality, declare that one's own self is responsible for his personal happiness and distress. Others say that superhuman powers are responsible, while yet others say that activity is responsible, and the gross materialists maintain that nature is the ultimate cause.

TEXT 20, apratarkyad anirdesyad, iti kesv api niscayah, atranurupam rajarse, vimrsa sva-manisaya,

TRANSLATION

There are also some thinkers who believe that no one can ascertain the cause of distress by argumentation, nor know it by imagination, nor express it by words. O sage amongst kings, judge for yourself by thinking over all this with your own intelligence.

TEXT 21 sutu uvaca, evam dharme pravadati, sa samrad dvija-sattamah, samahitena manasa, vikhedah paryacasta tam,

TRANSLATION

Suta Gosvami said: O best among the brahmanas, the Emperor Pariksit, thus hearing the personality of religion speak, was fully satisfied, and without mistake or regret he gave his reply.

TEXT 22 rajovaca, dharmam bravisi dharmajna, dharmo 'si vrsa-rupa-dhrk, yad adharma-krtah sthanam, sucakasyapi tad bhavet,

TRANSLATION

The King said: O you, who are in the form of a bull! You know the truth of religion, and you are speaking according to the principle that the destination intended for the perpetrator of irreligious acts is also intended for one who identifies the perpetrator. You are no other than the personality of religion.

TEXT 23, athava deva-mayaya, nunam gatir agocara, cetaso vacasas capi, bhutanam iti niscayah,

TRANSLATION

Thus it is concluded that the Lord's energies are inconceivable. No one can estimate them by mental speculation or by word jugglery.

TEXT 24, tapah saucam daya satyam, iti padah krte krtah, adharmamsais trayo bhagnah, smaya-sanga-madais tava,

TRANSLATION

In the age of Satya [truthfulness] your four legs were established by the four principles of austerity, cleanliness, mercy and truthfulness.

But it appears that three of your legs are broken due to rampant irreligion in the form of pride, lust for women, and intoxication.

TEXT 25, idanim dharma padas te, satyam nirvartayed yatah, tam jighrksaty adharmo 'yam, arntenaidhitah kalih,

TRANSLATION

You are now standing on one leg only, which is your truthfulness, and you are somehow or other hobbling along. But quarrel personified [Kali], flourishing by deceit, is also trying to destroy that leg.

TEXT 26, iyam ca bhumir bhagavata, nyasitoru-bhara sati, srimadbhis tat-pada-nyasaih, sarvatah krta-kautuka,

TRANSLATION

The burden of the earth was certainly diminished by the Personality of Godhead and by others as well. When He was present as an incarnation, all good was performed because of His auspicious footprints.

TEXT 27, socaty asru-kala sadhvi, durbhagevojjhita sati, abrahmany a nrpa-vyajah, sudra bhoksyanti mam iti,

TRANSLATION

Now she, the chaste one, being unfortunately forsaken by the Personality of Godhead, laments her future with tears in her eyes, for now she is being ruled and enjoyed by lower-class men who pose as rulers.

TEXT 28, iti dharmam mahim caiva, santvayitva maha-rathah, nisatam adade khadgam, kalaye 'dharma-hetave,

TRANSLATION

Maharaja Pariksit, who could fight one thousand enemies single-handedly, thus pacified the personality of religion and the earth. Then he took up his sharp sword to kill the personality of Kali, who is the cause of all irreligion.

TEXT 29, tam jighamsum abhipretya, vihaya nrpa-lanchanam, tat-pada-mulam sirasa, samagad bhaya-vihvalah,

TRANSLATION

When the personality of Kali understood that the King was willing to kill him, he at once abandoned the dress of a king and, under pressure of fear, completely surrendered to him, bowing his head.

TEXT 30, patitam padayor virah, krpaya dinavatsalah, saranyo navadhic chlokya, aha cedam hasann iva,

TRANSLATION

Maharaja Pariksit, who was qualified to accept surrender and worthy of being sung in history, did not kill the poor surrendered and fallen Kali, but smiled compassionately, for he was kind to the poor.

TEXT 31 rajovaca, na te gudakesa-yaso-dharanam, baddhanjaler vai bhayam asti kincit, na vartitavyam bhavata kathancana, ksetre madiye tvam adharma-bandhuh,

TRANSLATION

The King thus said: We have inherited the fame of Arjuna; therefore since you have surrendered yourself with folded hands you need not fear for your life. But you cannot remain in my kingdom, for you are the friend of irreligion.

TEXT 32, tvam vartamanam nara-deva-dehesv, anupravrtto 'yam adharma-pugah, lobho 'nrtam cauryam anaryam amho, jyestha ca maya kalahas ca dambhah,

TRANSLATION

If the personality of Kali, irreligion, is allowed to act as a man-god or an executive head, certainly irreligious principles like greed, falsehood, robbery, incivility, treachery, misfortune, cheating, quarrel and vanity will abound.

TEXT 33, na vartitavyam tad adharma-bandho, dharmena satyena ca vartitavye, brahmavarte

yatra yajanti yajnair, yajnesvaram yajna-vitana-vijnah,

TRANSLATION

Therefore, O friend of irreligion, you do not deserve to remain in a place where experts perform sacrifices according to truth and religious principles for the satisfaction of the Supreme Personality of Godhead.

TEXT 34, yasmin harir bhagavan ijyamana, ijyatma-murtir yajatam sam tanoti, kaman amoghan sthira-jangamanam, antar bahir vayur ivaisa atma,

TRANSLATION

In all sacrificial ceremonies, although sometimes a demigod is worshiped, the Supreme Lord Personality of Godhead is worshiped because He is the Supersoul of everyone, and exists both inside and outside like the air. Thus it is He only who awards all welfare to the worshiper.

TEXT 35 sutu uvaca, pariksitaivam adistah, sa kalir jata-vepathuh, tam udyatasim ahedam, danda-panim ivodyatam,

TRANSLATION

Sri Suta Gosvami said: The personality of Kali, thus being ordered by Maharaja Pariksit, began to tremble in fear. Seeing the King before him like Yamaraja, ready to Kill him, Kali spoke to the King as follows.

TEXT 36 kalir uvaca, yatra kva vatha vatsyami, sarva-bhauma tavajnaya, laksaye tatra tatrapi, tvam attesu-sarasananam,

TRANSLATION

O Your Majesty, though I may live anywhere and everywhere under your order, I shall but see you with bow and arrows wherever I look.

TEXT 37, tan me dharma-bhrtam srestha, sthanam nirdestum arhasi, yatraiva niyato vatsya, atisthams te 'nusasanam,

TRANSLATION

Therefore, O chief amongst the protectors of religion, please fix some place for me where I

can live permanently under the protection of your government.

TEXT 38 sutu uvaca, abhyarthitas tada tasmai, sthanani kalaye dadau, dyutam panam striyah suna, yatradharmas catur-vidhah,

TRANSLATION

Suta Gosvami said: Maharaja Pariksit, thus being petitioned by the personality of Kali, gave him permission to reside in places where gambling, drinking, prostitution and animal slaughter were performed.

TEXT 39, punas ca yacamanaya, jata-rupam adat prabhuh, tato 'nrtam madam kamam, rajo vairam ca pancamam,

TRANSLATION

The personality of Kali asked for something more, and because of his begging, the King gave him permission to live where there is gold because wherever there is gold there is also falsity, intoxication, lust, envy and enmity.

TEXT 40, amuni panca sthanani, hy adharma-prabhavah kalih, auttareyena dattani, nyavasat tan-nidesa-krt,

TRANSLATION

Thus the personality of Kali, by the directions of Maharaja Pariksit, the son of Uttara, was allowed to live in those five places.

TEXT 41, athaitani na seveta, bubhusuh purusah kvacit, visesato dharma-silo, raja loka-patir guruh,

TRANSLATION

Therefore, whoever desires progressive well-being, especially kings, religionists, public leaders, brahmanas and sannyasis, should never come in contact with the four above-mentioned irreligious principles.

TEXT 42, vrsasya nastams trin padan, tapah saucam dayam iti, pratisandadha asvasya, mahim ca samavardhayat,

TRANSLATION

Thereafter the King reestablished the lost legs

of the personality of religion [the bull], and by encouraging activities he sufficiently improved the condition of the earth.

TEXTS 43-44, sa esa etarhy adhyasta, asanam parthivocitam, pitamahenopanyastam, rajnaranyam viviksata, , aste 'dhuna sa rajarsih, kauravendra-sriyollasan, gajahvaye maha-bhagas, cakravarti brhac-chravah,

TRANSLATION

The most fortunate Emperor Maharaja Pariksit, who was entrusted with the kingdom of Hastinapura by Maharaja Yudhishthira when he desired to retire to the forest, is now ruling the world with great success due to his being glorified by the deeds of the kings of the Kuru dynasty.

TEXT 45, ittham-bhutanubhavo 'yam, abhimanyu-suto nrpah, yasya palayatah ksaunim, yuyam satraya diksitah,

TRANSLATION

Maharaja Pariksit, the son of Abhimanyu, is so experienced that by dint of his expert administration and patronage, it has been possible for you to perform a sacrifice such as this.

Chapter Eighteen Maharaja Pariksit Cursed by a Brahmana Boy

TEXT 1 sutu uvaca, yo vai drauny-astra- viplusto, na matur udare mrtah, anugrahad bhagavatah, krsnasyadbhuta-karmanah,

TRANSLATION

Sri Suta Gosvami said: Due to the mercy of the Personality of Godhead, Sri Krsna, who acts wonderfully, Maharaja Pariksit, though struck by the weapon of the son of Drona in his mother's womb, could not be burned.

TEXT 2, brahma-kopothitad yas tu, taksakat prana-viplavat, na sammumohorubhayad, bhagavaty arpitasayah,

TRANSLATION

Furthermore, Maharaja Pariksit was always consciously surrendered to the Personality of Godhead, and therefore he was neither afraid nor overwhelmed by fear due to a snake-bird which was to bite him because of the fury of a brahmana boy.

TEXT 3, utsrjya sarvatah sangam, vijnatajita-samsthitihi, vaiyasaker jahau sisyo, gangayam svam kalevaram,

TRANSLATION

Furthermore, after leaving all his associates, the King surrendered himself as a disciple to the son of Vyasa [Sukadeva Gosvami], and thus he was able to understand the actual position of the Personality of Godhead.

TEXT 4, nottamasloka-vartanam, jusatam tat-kathamrtam, syat sambhramo 'nta-kale 'pi, smaratam tat-padambujam,

TRANSLATION

This was so because those who have dedicated their lives to the transcendental topics of the Personality of Godhead, of whom the Vedic hymns sing, and who are constantly engaged in remembering the lotus feet of the Lord, do not run the risk of having misconceptions even at the last moment of their lives.

TEXT 5, tavat kalir na prabhavet, pravisto 'piha sarvatah, yavad iso mahan urvyam, abhimanyava eka-rat,

TRANSLATION

As long as the great, powerful son of Abhimanyu remains the Emperor of the world, there is no chance that the personality of Kali will flourish.

TEXT 6, yasminn ahani yarhy eva, bhagavan utsasarja gam, tadaivehanuvrtto 'sav, adharma-prabhavah kalih,

TRANSLATION

The very day and moment the Personality of Godhead, Lord Sri Krsna, left this earth, the personality of Kali, who promotes all kinds of irreligious activities, came into this world.

TEXT 7, nanudvesti kalim samrat, saranga iva
sara-bhuk, kusalany asu siddhyanti, netarani
krtani yat,

TRANSLATION

Maharaja Pariksit was a realist, like the bees who only accept the essence [of a flower]. He knew perfectly well that in this age of Kali, auspicious things produce good effects immediately, whereas inauspicious acts must be actually performed [to render effects]. So he was never envious of the personality of Kali.

TEXT 8, kim nu balesu surena, kalina dhira-bhiruna, apramattah pramattesu, yo vrko nrsu vartate,

TRANSLATION

Maharaja Pariksit considered that less intelligent men might find the personality of Kali to be very powerful, but that those who are self-controlled would have nothing to fear. The King was powerful like a tiger and took care for the foolish, careless persons.

TEXT 9, upavarnitam etad vah, punyam pariksitam maya, vasudeva-kathopetam, akhyanam yad aprchata,

TRANSLATION

O sages, as you did ask me, now I have described almost everything regarding the narrations about Lord Krsna in connection with the history of the pious Maharaja Pariksit.

TEXT 10, ya yah katha bhagavatah, kathaniyoru-karmanah, guna-karmasrayah pumbhih, samsevyas ta bubhusubhih,

TRANSLATION

Those who are desirous of achieving complete perfection in life must submissively hear all topics that are connected with the transcendental activities and qualities of the Personality of Godhead, who acts wonderfully.

TEXT 11 rsaya ucuh, suta jiva samah saumya, sasvatir visadam yasah, yas tvam samsasi krsnasya, martyanam amrtam hi nah,

TRANSLATION

The good sages said: O grave Suta Gosvami! May you live many years and have eternal fame, for you are speaking very nicely about the activities of Lord Krsna, the Personality of Godhead. This is just like nectar for mortal beings like us.

TEXT 12, karmany asminn anasvase, dhuma-dhumratmanam bhavan, apayayati govinda-, pada-padmasavam madhu,

TRANSLATION

We have just begun the performance of this fruitive activity, a sacrificial fire, without certainty of its result due to the many imperfections in our action. Our bodies have become black from the smoke, but we are factually pleased by the nectar of the lotus feet of the Personality of Godhead, Govinda, which you are distributing.

TEXT 13, tulayama lavenapi, na svargam napunar-bhavam, bhagavat-sangi-sangasya, martyanam kim utasisah,

TRANSLATION

The value of a moment's association with the devotee of the Lord cannot even be compared to the attainment of heavenly planets or liberation from matter, and what to speak of worldly benedictions in the form of material prosperity, which are for those who are meant for death.

TEXT 14, ko nama trpyed rasavit kathayam, mahattamaikanta-parayanasya, nantam gunanam agunasya jagmur, yugesvara ye bhava-padma-mukhyah,

TRANSLATION

The Personality of Godhead, Lord Krsna [Govinda], is the exclusive shelter for all great living beings, and His transcendental attributes cannot even be measured by such masters of mystic powers as Lord Siva and Lord Brahma. Can anyone who is expert in relishing nectar [rasa] ever be fully satiated by hearing topics about Him?.

TEXT 15, tan no bhavan vai bhagavat-pradhano,

mahattamaikanta-parayanasya, harer udaram
caritam visuddham, susrusatam no vitanotu
vidvan,

TRANSLATION

O Suta Gosvami, you are a learned and pure devotee of the Lord because the Personality of Godhead is your chief object of service. Therefore please describe to us the pastimes of the Lord, which are above all material conception, for we are anxious to receive such messages.

TEXT 16, sa vai maha-bhagavatah parikṣid,
yenapavargakhyam adabhra-buddhī, jnanena
vaiyasaki-sabditena, bheje khagendra-dhvaja-
pada-mulam,

TRANSLATION

O Suta Gosvami, please describe those topics of the Lord by which Maharaja Parikṣit, whose intelligence was fixed on liberation, attained the lotus feet of the Lord, who is the shelter of Garuda, the king of birds. Those topics were vibrated by the son of Vyasa [Srila Sukadeva].

TEXT 17, tan nah param punyam asamvṛtartham,
akhyānam atyadbhuta-yoga-nistham, akhyāḥ
anantacaritopapannam, parikṣitam
bhagavatabhiramam,

TRANSLATION

Thus please narrate to us the narrations of the Unlimited, for they are purifying and supreme. They were spoken to Maharaja Parikṣit, and they are very dear to the pure devotees, being full of bhakti-yoga.

TEXT 18 suta uvaca, aho vayam janma-bhrto
'dya hasma, vrddhanuvṛttyapi viloma-jataḥ,
dauskulyam adhim vidhunoti sighram,
mahattamanam abhidhana-yogah,

TRANSLATION

Sri Suta Gosvami said: O God, although we are born in a mixed caste, we are still promoted in birthright simply by serving and following the great who are advanced in knowledge. Even by conversing with such great souls, one can without delay cleanse

oneself of all disqualifications resulting from lower births.

TEXT 19, kutah punar grnato nama tasya,
mahattamaikanta-parayanasya, yo 'nanta-saktir
bhagavan ananto, mahad-gunatvad yam anantam
ahuh,

TRANSLATION

And what to speak of those who are under the direction of the great devotees, chanting the holy name of the Unlimited, who has unlimited potency? The Personality of Godhead, unlimited in potency and transcendental by attributes, is called the ananta [Unlimited].

TEXT 20, etavatalam nanu sūcītēna, gunair
asamyaṇatīsayaṇasya, hitvetaran prarthyātā
vibhūtīr, yasyaṅghri-renum jūsate 'nabhipsōh,

TRANSLATION

It is now ascertained that He [the Personality of Godhead] is unlimited and there is none equal to Him. Consequently no one can speak of Him adequately. Great demigods cannot obtain the favor of the goddess of fortune even by prayers, but this very goddess renders service unto the Lord, although He is unwilling to have such service.

TEXT 21, athapi yat-pada-nakhavārṣṭam, jagad
virincopahṛtarhanambhah, sesam punat
anyatamo mukundat, ko nama loke bhagavat-
padarthaḥ,

TRANSLATION

Who can be worthy of the name of the Supreme Lord but the Personality of Godhead Sri Kṛṣṇa? Brahmāji collected the water emanating from the nails of His feet in order to award it to Lord Siva as a worshipful welcome. This very water [the Ganges] is purifying the whole universe, including Lord Siva.

TEXT 22, yatraṇuraktah sahaśaiva dhira,
vyapohya dehaśi sangam udham, vrajanti tat
parama-hamsyam antyam, yasminn
ahimsopasamah sva-dharmah,

TRANSLATION

Self-controlled persons who are attached to the

Supreme Lord Sri Krsna can all of a sudden give up the world of material attachment, including the gross body and subtle mind, and go away to attain the highest perfection of the renounced order of life, by which nonviolence and renunciation are consequential.

TEXT 23, aham hi prsto 'ryamano bhavadbhir, acaksa atmavagamo 'tra yavan, nabhah patanty atma-samam patattrinas, tatha samam visnu-gatim vipascitah,

TRANSLATION

O rsis, who are as powerfully pure as the sun, I shall try to describe to you the transcendental pastimes of Visnu as far as my knowledge is concerned. As the birds fly in the sky as far as their capacity allows, so do the learned devotees describe the Lord as far as their realization allows.

TEXTS 24-25, ekada dhanur udyamya, vicaran mrgayam vane, mrgan anugatah srantah, ksudhitas trsito bhrsam, , jalasyam acaksanah, pravivesa tam asramam, dadarsa munim asinam, santam milita-locanam,

TRANSLATION

Once upon a time Maharaja Pariksit, while engaged in hunting in the forest with bow and arrows, became extremely fatigued, hungry and thirsty while following the stags. While searching for a reservoir of water, he entered the hermitage of the well-known Samika Rsi and saw the sage sitting silently with closed eyes.

TEXT 26, pratiruddhendriya-prana-, mano-buddhim uparatam, sthana-trayat param praptam, brahma-bhutam avikriyam,

TRANSLATION

The muni's sense organs, breath, mind and intelligence were all restrained from material activities, and he was situated in a trance apart from the three [wakefulness, dream and unconsciousness], having achieved a transcendental position qualitatively equal with the Supreme Absolute.

TEXT 27, viprakirna-jatacchannam,

rauravenajinena ca, visusyat-talur udakam, tatha-bhutam ayacata,

TRANSLATION

The sage, in meditation, was covered by the skin of a stag, and long, compressed hair was scattered all over him. The King, whose palate was dry from thirst, asked him for water.

TEXT 28, alabdha-trna-bhumy-adir, asampraptarghya-sunrtah, avajnatam ivatmanam, manyamanas cukopa ha,

TRANSLATION

The King, not received by any formal welcome by means of being offered a seat, place, water and sweet addresses, considered himself neglected, and so thinking he became angry.

TEXT 29, abhuta-purvah sahasa, ksut-trdbhyam arditatmanah, brahmanam praty abhud brahman, matsaro manyur eva ca,

TRANSLATION

O brahmanas, the King's anger and envy, directed toward the brahmana sage, were unprecedented, being that circumstances had made him hungry and thirsty.

TEXT 30, sa tu brahma-rser amse, gatasum uragam rusa, vinirgacchan dhanus-kotya, nidhaya puram agatah,

TRANSLATION

While leaving, the King, being so insulted, picked up a lifeless snake with his bow and angrily placed it on the shoulder of the sage.

Then he returned to his palace.

TEXT 31, esa kim nibhrtasesa-, karano militeksanah, mrsra-samadhir ahosvit, kim nu syat ksatra-bandhubhiih,

TRANSLATION

Upon returning, he began to contemplate and argue within himself whether the sage had actually been in meditation, with senses concentrated and eyes closed, or whether he had just been feigning trance just to avoid receiving a lower ksatriya.

TEXT 32, tasya putro 'titejasvi, viharan balako 'rbhakaih, rajnagham prapitam tatam, srutva tatredam abravit,

TRANSLATION

The sage had a son who was very powerful, being a brahmana's son. While he was playing with inexperienced boys, he heard of his father's distress, which was occasioned by the King. Then and there the boy spoke as follows.

TEXT 33, aho adharmah palanam, pivnam bali-bhujam iva, svaminy agham yad dasanam, dvara-panam sunam iva,

TRANSLATION

[The brahmana's son, Srngi, said:] O just look at the sins of the rulers who, like crows and watchdogs at the door, perpetrate sins against their masters, contrary to the principles governing servants.

TEXT 34, brahmanaih ksatra-bandhur hi, grha-palo nirupitah, sa katham tad-grhe dvah-sthah, sabhandam bhoktum arhati,

TRANSLATION

The descendants of the kingly orders are definitely designated as watchdogs, and they must keep themselves at the door. On what grounds can dogs enter the house and claim to dine with the master on the same plate? ,

TEXT 35, krsne gate bhagavati, sastary utpatha-gaminam, tad bhinna-setun adyaham, sasmi pasyata me balam,

TRANSLATION

After the departure of Lord Sri Krsna, the Personality of Godhead and supreme ruler of everyone, these upstarts have flourished, our protector being gone. Therefore I myself shall take up this matter and punish them. Just witness my power.

TEXT 36, ity uktva rosa-tamrakso, vayasyan rsi-balakah, kausiky-apa upasprsy, vag-vajram visasarja ha,

TRANSLATION

The son of the rsi, his eyes red-hot with anger,

touched the water of the River Kausika while speaking to his playmates and discharged the following thunderbolt of words.

TEXT 37, iti langhita-maryadam, taksakah saptame 'hani, danksyati sma kulangaram, codito me tata-druham,

TRANSLATION

The brahmana's son cursed the King thus: On the seventh day from today a snake-bird will bite the most wretched one of that dynasty [Maharaja Pariksit] because of his having broken the laws of etiquette by insulting my father.

TEXT 38, tato 'bhyetyasramam balo, gale sarpa-kalevaram, pitaram viksyu dukharto, mukta-kantho ruroda ha,

TRANSLATION

Thereafter, when the boy returned to the hermitage, he saw a snake on his father's shoulder, and out of his grief he cried very loudly.

TEXT 39, sa va angiraso brahman, srutva sutavilapanam, unmilya sanakair netre, drstva camse mratoragam,

TRANSLATION

O brahmanas, the rsi, who was born in the family of Angira Muni, hearing his son crying, gradually opened his eyes and saw the dead snake around his neck.

TEXT 40, visrjya tam ca papraccha, vatsa kasmad dhi rodisi, kena va te 'pakrtam, ity uktah sa nyavedayat,

TRANSLATION

He threw the dead snake aside and asked his son why he was crying, whether anyone had done him harm. On hearing this, the son explained to him what had happened.

TEXT 41, nisamya saptam atad-arham narendram, sa brahmano natmajam abhyanandat, aho batamho mahad adya te krtam, alpiyasi droha urur damo dhrtah,

TRANSLATION

The father heard from his son that the King had been cursed, although he should never have been condemned, for he was the best amongst all human beings. The rsi did not congratulate his son, but, on the contrary, began to repent, saying: Alas! What a great sinful act was performed by my son. He has awarded heavy punishment for an insignificant offense.

TEXT 42, na vai nrbhir nara-devam parakhyam, sammatum arhasy avipakva-buddhe, yat-tejasa durvisahena gupta, vindanti bhadrany akutobhayah prajah,

TRANSLATION

O my boy, your intelligence is immature, and therefore you have no knowledge that the king, who is the best amongst human beings, is as good as the Personality of Godhead. He is never to be placed on an equal footing with common men. The citizens of the state live in prosperity, being protected by his unsurpassable prowess.

TEXT 43, alaksyamane nara-deva-namni, rathanga-panav ayam anga lokah, tada hi caura-pracuro vinanksyaty, araksyamano 'vivaruthavat ksanan,

TRANSLATION

My dear boy, the Lord, who carries the wheel of a chariot, is represented by the monarchical regime, and when this regime is abolished the whole world becomes filled with thieves, who then at once vanquish the unprotected subjects like scattered lambs.

TEXT 44, tad adya nah papam upaity ananvayam, yan nast-a-nathasya vasor vilumpakat, parasparam ghnanti sapanti vrnjate, pasun striyo 'rthan puru-dasyavo janah,

TRANSLATION

Due to the termination of the monarchical regimes and the plundering of the people's wealth by rogues and thieves, there will be great social disruptions. People will be killed and injured, and animals and women will be stolen. And for all these sins we shall be

responsible.

TEXT 45, tadarya-dharmah praviliyate nrnam, varnasramacara-yutas trayimayah, tato 'rthakamabhinivesitatmanam, sunam kapinam iva varna-sankarah,

TRANSLATION

At that time the people in general will fall systematically from the path of a progressive civilization in respect to the qualitative engagements of the castes and the orders of society and the Vedic injunctions. Thus they will be more attracted to economic development for sense gratification, and as a result there will be an unwanted population on the level of dogs and monkeys.

TEXT 46, dharma-palo nara-patih, sa tu samrad brhac-chravah, saksan maha-bhagavato, rajarsir haya-medhayat, ksut-trt-srama-yuto dino, naivasmac chapam arhati,

TRANSLATION

The Emperor Pariksit is a pious king. He is highly celebrated and is a first-class devotee of the Personality of Godhead. He is a saint amongst royalty, and he has performed many horse sacrifices. When such a king is tired and fatigued, being stricken with hunger and thirst, he does not at all deserve to be cursed.

TEXT 47, apapesu sva-bhrtYESU, balenapakva-buddhina, papam krtam tad bhagavan, sarvatma ksantum arhati,

TRANSLATION

Then the rsi prayed to the all-pervading Personality of Godhead to pardon his immature boy, who had no intelligence and who committed the great sin of cursing a person who was completely free from all sins, who was subordinate and who deserved to be protected.

TEXT 48, tiraskrta vipralabdah, saptah kṣipta-hata api, nasya tat pratikurvanti, tad-bhaktah prabhavo 'pi hi,

TRANSLATION

The devotees of the Lord are so forbearing

that even though they are defamed, cheated, cursed, disturbed, neglected or even killed, they are never inclined to avenge themselves.

TEXT 49, iti putra-krtaghena, so 'nutapto maha-munih, svayam viprakrto rajna, naivagham tad acintayat,

TRANSLATION

The sage thus regretted the sin committed by his own son. He did not take the insult paid by the King very seriously.

TEXT 50, prayasah sadhavo loke, parair dvandvesu yojitah, na vyathanti na hrsyanti, yata atmagunasrayah,

TRANSLATION

Generally the transcendentalists, even though engaged by others in the dualities of the material world, are not distressed. Nor do they take pleasure [in worldly things], for they are transcendentally engaged.

Chapter Nineteen The Appearance of Sukadeva Gosvami

TEXT 1 sutu uvaca, mahi-patis tv atha tat-karma garhyam, vicintayann atma-krtam sudurmanah, aho maya nicam anarya-vat krtam, niragasi brahmani gudha-tejas,

TRANSLATION

Sri Suta Gosvami said: While returning home, the King [Maharaja Pariksit] felt that the act he had committed against the faultless and powerful brahmana was heinous and uncivilized. Consequently he was distressed.

TEXT 2, dhruvam tato me krta-deva-helanad, duratyayam vyasanam nati-dirghat, tad astu kamam hy agha-niskrtaya me, yatha na kuryam punar evam addha,

TRANSLATION

[King Pariksit thought:] Due to my neglecting the injunctions of the Supreme Lord I must certainly expect some difficulty to overcome me in the near future. I now desire without reservation that the calamity come now, for in this way I may be freed of the sinful action and

not commit such an offense again.

TEXT 3, adyaiva rajyam balam rddha-kosam, prakopita-brahma-kulanalo me, dahatv abhadrasya punar na me 'bhut, papiyasi dhir dvija-deva-gobhyah,

TRANSLATION

I am uncivilized and sinful due to my neglect of brahminical culture, God consciousness and cow protection. Therefore I wish that my kingdom, strength and riches burn up immediately by the fire of the brahmana's wrath so that in the future I may not be guided by such inauspicious attitudes.

TEXT 4, sa cintayann ittham athasrnod yatha, muneh sutokto nirrtis taksakakhayah, sa sadhu mene na cirena taksaka-, nalam prasaktasya virakti-karanam,

TRANSLATION

While the King was thus repenting, he received news of his imminent death, which would be due to the bite of a snake-bird, occasioned by the curse spoken by the sage's son. The King accepted this as good news, for it would be the cause of his indifference toward worldly things.

TEXT 5, atho vihayemam amum ca lokam, vimarsitau heyataya purastat, krsnanghri-sevam adhimanyamana, upavisat prayam amartyanadyam,

TRANSLATION

Maharaja Pariksit sat down firmly on the banks of the Ganges to concentrate his mind in Krsna consciousness, rejecting all other practices of self-realization, because transcendental loving service to Krsna is the greatest achievement, superseding all other methods.

TEXT 6, ya vai lasac-chri-tulasi-vimisra-, krsnanghri-renv-abhyadhikambu-netri, punati lokan ubhayatra sesan, kas tam na seveta marisyamanah,

TRANSLATION

The river [Ganges, by which the King sat to

fast] carries the most auspicious water, which is mixed with the dust of the lotus feet of the Lord and tulasi leaves. Therefore that water sanctifies the three worlds inside and outside and even sanctifies Lord Siva and other demigods. Consequently everyone who is destined to die must take shelter of this river.

TEXT 7, iti vyavacchidya sa pandaveyah, prayopavesam prati visnu-padyam, dadhau mukundanghram ananya-bhavo, muni-vrato mukta-samasta-sangah,

TRANSLATION

Thus the King, the worthy descendant of the Pandavas, decided once and for all and sat on the Ganges' bank to fast until death and give himself up to the lotus feet of Lord Krsna, who alone is able to award liberation. So, freeing himself from all kinds of associations and attachments, he accepted the vows of a sage.

TEXT 8, tatropajagmur bhuvanam punana, mahanubhava munayah sa-sisyah, prayena tirthabhigamapadesaih, svayam hi tirthani punanti santah,

TRANSLATION

At that time all the great minds and thinkers, accompanied by their disciples, and sages who could verily sanctify a place of pilgrimage just by their presence, arrived there on the plea of making a pilgrim's journey.

TEXTS 9-10, atrir vasisthas cyavanah saradvan, aristanemir bhrgur angiras ca, parasaro gadhi-suto 'tha rama, utathya indrapramadedhmavahau, , medhatithir devala arstiseno, bharadvajo gautamah pippalahadah, maitreya aurvah kavasah kumbhayonir, dvaipayano bhagavan naradas ca,

TRANSLATION

From different parts of the universe there arrived great sages like Atri, Cyavana, Saradvan, Aristanemi, Bhrgu, Vasistha, Parasara, Visvamitra, Angira, Parasurama, Utathya, Indrapramada, Idhmavahu, Medhatithi, Devala, Arstisena, Bharadvaja, Gautama, Pippalada, Maitreya, Aurva, Kavasa, Kumbhayoni, Dvaipayana and the great personality Narada.

TEXT 11, anye ca devarsi-brahmarsi-varya, rajarsi-varya arunadayas ca, nanarseya-pravaran sametan, abhyarcya raja sirasa vavande,

TRANSLATION

There were also many other saintly demigods, kings and special royal orders called arunadayas [a special rank of rajarsis] from different dynasties of sages. When they all assembled together to meet the Emperor [Pariksit], he received them properly and bowed his head to the ground.

TEXT 12, sukhopavistesv atha tesu bhuyah, krta-pranamah sva-cikirsitam yat, vijnapayam asa vivikta-ceta, upasthito 'gre 'bhigṛhita-panih,

TRANSLATION

After all the rsis and others had seated themselves comfortably, the King, humbly standing before them with folded hands, told them of his decision to fast until death.

TEXT 13 rajovaca, aho vayam dhanyatama nrpanam, mahattamanugrahaniya-silah, rajnam kulam brahma-pada-saucad, durad visrstam bata garhya-karma,

TRANSLATION

The fortunate King said: Indeed, we are the most grateful of all the kings who are trained to get favors from the great souls. Generally you [sages] consider royalty as refuse to be rejected and left in a distant place.

TEXT 14, tasyaiva me 'ghasya paravareso, vyasakta-cittasya grhesv abhiksnam, nirvedamulo dvija-sapa-rupo, yatra prasakto bhayam asu dhatte,

TRANSLATION

The Supreme Personality of Godhead, the controller of both the transcendental and mundane worlds, has graciously overtaken me in the form of a brahma's curse. Due to my being too much attached to family life, the Lord, in order to save me, has appeared before me in such a way that only out of fear I will detach myself from the world.

TEXT 15, tam mopayatam pratiyantu vipra,
ganga ca devi dhrta-cittam ise, dvijopasrstah
kuhakas taksako va, dasatv alam gayata visnu-
gathah,

TRANSLATION

O brahmanas, just accept me as a completely surrendered soul, and let mother Ganges, the representative of the Lord, also accept me in that way, for I have already taken the lotus feet of the Lord into my heart. Let the snake-bird--or whatever magical thing the brahmana created--bite me at once. I only desire that you all continue singing the deeds of Lord Visnu.

TEXT 16, punas ca bhuyad bhagavaty anante,
ratih prasangas ca tad-asrayesu, mahatsu yam
yam upayami srstim, maitry astu sarvatra namo
dvijebhyah,

TRANSLATION

Again, offering obeisances unto all you brahmanas, I pray that if I should again take my birth in the material world I will have complete attachment to the unlimited Lord Krsna, association with His devotees and friendly relations with all living beings.

TEXT 17, iti sma rajadhyavasaya-yuktah,
pracina-mulesu kusesu dhirah, udan-mukho¹
daksina-kula aste, samudra-patnyah sva-suta-
nyasta-bharah,

TRANSLATION

In perfect self-control, Maharaja Pariksit sat down on a seat of straw, with straw-roots facing the east, placed on the southern bank of the Ganges, and he himself faced the north. Just previously he had given charge of his kingdom over to his son.

TEXT 18, evam ca tasmin nara-deva-deve,
prayopaviste divi deva-sanghah, prasasya bhumau
vyakiran prasunair, muda muhur dundubhayas ca
neduh,

TRANSLATION

Thus the King, Maharaja Pariksit, sat to fast until death. All the demigods of the higher planets praised the King's actions and in pleasure continually scattered flowers over the

earth and beat celestial drums.

TEXT 19, maharsayo vai samupagata ye,
prasasya sadhv ity anumodamanah, ucuh
prajanugraha-sila-sara, yad uttama-sloka-
gunabhirupam,

TRANSLATION

All the great sages who were assembled there also praised the decision of Maharaja Pariksit and they expressed their approval by saying, "Very good." Naturally the sages are inclined to do good to common men, for they have all the qualitative powers of the Supreme Lord. Therefore they were very much pleased to see Maharaja Pariksit, a devotee of the Lord, and they spoke as follows.

TEXT 20, na va idam rajarsi-varya citram,
bhavatsu krsnam samanuvratesu, ye 'dhyasanam
raja-kirita-justam, sadyo jahur bhagavat-parsva-
kamah,

TRANSLATION

[The sages said:] O chief of all the saintly kings of the Pandu dynasty who are strictly in the line of Lord Sri Krsna! It is not at all astonishing that you give up your throne, which is decorated with the helmets of many kings, to achieve eternal association with the Personality of Godhead.

TEXT 21, sarve vayam tavad ihasmahe 'tha,
kalevaram yavad asau vihaya, lokam param
virajaskam visokam, yasyaty ayam bhagavata-
pradhanah,

TRANSLATION

We shall all wait here until the foremost devotee of the Lord, Maharaja Pariksit, returns to the supreme planet, which is completely free from all mundane contamination and all kinds of lamentation.

TEXT 22, asruty a tad rsi-gana-vacah pariksit,
samam madhu-cyud guru cavyalikam,
abhasatainam abhinandya yuktan, susrusamanas
caritani visnoh,

TRANSLATION

All that was spoken by the great sages was

very sweet to hear, full of meaning and appropriately presented as perfectly true. So after hearing them, Maharaja Pariksit, desiring to hear of the activities of Lord Sri Krsna, the Personality of Godhead, congratulated the great sages.

TEXT 23, samagatah sarvata eva sarve, veda yatha murti-dharas tri-prsthe, nehatha namutra ca kascanartha, rte paranugraham atma-silam,

TRANSLATION

The King said: O great sages, you have all very kindly assembled here, having come from all parts of the universe. You are all as good as supreme knowledge personified, who resides in the planet above the three worlds [Satyaloka]. Consequently you are naturally inclined to do good to others, and but for this you have no interest, either in this life or in the next.

TEXT 24, tatas ca vah prcchyam imam viprcche, visrabhya vipra iti krtyatayam, sarvatmana mriyamanais ca krtyam, suddham ca tatramrsatabhiyuktah,

TRANSLATION

O trustworthy brahmanas, I now ask you about my immediate duty. Please, after proper deliberation, tell me of the unalloyed duty of everyone in all circumstances, and specifically of those who are just about to die.

TEXT 25, tatrabhavad bhagavan vyasa-putro, yadrcchaya gam atamano 'napeksah, alaksyalingo nija-labha-tusto, vrtas ca balair avadhutavesah,

TRANSLATION

At that moment there appeared the powerful son of Vyasadeva, who traveled over the earth disinterested and satisfied with himself. He did not manifest any symptoms of belonging to any social order or status of life. He was surrounded with women and children, and he dressed as if others had neglected him.

TEXT 26, tam dvyasta-varsam su-kumara-pada-, karoru-bahv-amsa-kapola-gatram, carv-ayataksonnasa-tulya-karna-, subhrv-ananam kambu-sujata-kantham,

TRANSLATION

This son of Vyasadeva was only sixteen years old. His legs, hands, thighs, arms, shoulders, forehead and the other parts of his body were all delicately formed. His eyes were beautifully wide, and his nose and ears were highly raised. He had a very attractive face, and his neck was well formed and beautiful like a conchshell.

TEXT 27, nigudha-jatrum prthu-tunga-vaksasam, avarta-nabhim vali-valgudaram ca, dig-ambaram vaktra-vikirna-kesam, pralamba-bahum svamarottamabham,

TRANSLATION

His collarbone was fleshy, his chest broad and thick, his navel deep and his abdomen beautifully striped. His arms were long, and curly hair was strewn over his beautiful face. He was naked, and the hue of his body reflected that of Lord Krsna.

TEXT 28, syamam sadapivya-vayo-'nga-laksmya, strinam mano-jnam rucira-smitena, pratyutthitas te munayah svasanebhyas, tal-laksana-jna api gudha-varcasam,

TRANSLATION

He was blackish and very beautiful due to his youth. Because of the glamor of his body and his attractive smiles, he was pleasing to women. Though he tried to cover his natural glories, the great sages present there were all expert in the art of physiognomy, and so they honored him by rising from their seats.

TEXT 29, sa visnu-rato 'tithaya agataya, tasmai saparyam sirasajahara, tato nivrtta hy abudhah striyo 'rbhaka, mahasane sopavivesa pujitah,

TRANSLATION

Maharaja Pariksit, who is also known as Visnurata [one who is always protected by Visnu], bowed his head to receive the chief guest, Sukadeva Gosvami. At that time all the ignorant women and boys ceased following Srila Sukadeva. Receiving respect from all, Sukadeva Gosvami took his exalted seat.

TEXT 30, sa samvrtas tatra mahan mahiyasam,

brahmarsi-rajarsi-devarsi-sanghaih, vyarocatalam
bhagavan yathendur, graharksa-tara-nikaraih
paritah,

TRANSLATION

Sukadeva Gosvami was then surrounded by saintly sages and demigods just as the moon is surrounded by stars, planets and other heavenly bodies. His presence was gorgeous, and he was respected by all.

TEXT 31, prasantam asinam akuntha-medhasam,
munim nrpo bhagavato 'bhyupetya, pranamya
murdhnavahitah krtanjalir, natva gira
sunrtayanvaprcchat,

TRANSLATION

The sage Sri Sukadeva Gosvami sat perfectly pacified, intelligent and ready to answer any question without hesitation. The great devotee, Maharaja Pariksit, approached him, offered his respects by bowing before him, and politely inquired with sweet words and folded hands.

TEXT 32 pariksid uvaca, aho adya vayam
brahman, sat-sevyah ksatra-bandhavah,
kṛpayatithi-rupena, bhavadbhis tirthakah krtah,

TRANSLATION

The fortunate King Pariksit said: O brahmana, by your mercy only, you have sanctified us, making us like unto places of pilgrimage, all by your presence here as my guest. By your mercy, we, who are but unworthy royalty, become eligible to serve the devotee.

TEXT 33, yesam samsmaranat pumsam, sadyah
suddhyanti vai grhah, kim punar darsana-sparsa-,
pada-saucasanadibhih,

TRANSLATION

Simply by our remembering you, our houses become instantly sanctified. And what to speak of seeing you, touching you, washing your holy feet and offering you a seat in our home?

TEXT 34, sannidhyat te maha-yogin, patakani
mahanty api, sadyo nasyanti vai pumsam, visnor
iva suretarah,

TRANSLATION

Just as the atheist cannot remain in the presence of the Personality of Godhead, so also the invulnerable sins of a man are immediately vanquished in your presence, O saint! O great mystic!,

TEXT 35, api me bhagavan pritah, krsnah pandu-suta-priyah, paitr-svaseya-prity-artham, tad-gotrasyatta-bandhavah,

TRANSLATION

Lord Krsna, the Personality of Godhead, who is very dear to the sons of King Pandu, has accepted me as one of those relatives just to please His great cousins and brothers.

TEXT 36, anyatha te 'vyakta-gater, darsanam nah
katham nrnam, nitaram mriyamananam,
samsiddhasya vaniyasah,

TRANSLATION

Otherwise [without being inspired by Lord Krsna] how is it that you have voluntarily appeared here, though you are moving incognito to the common man and are not visible to us who are on the verge of death?,

TEXT 37, atah prcchami samsiddhim, yoginam
paramam gurum, purusasyeha yat karyam,
mriyamanasya sarvatha,

TRANSLATION

You are the spiritual master of great saints and devotees. I am therefore begging you to show the way of perfection for all persons, and especially for one who is about to die.

TEXT 38, yac chrotavyam atho japyam, yat
kartavyam nrbhih prabho, smartavyam
bhajaniyam va, bruhi yad va viparyayam,

TRANSLATION

Please let me know what a man should hear, chant, remember and worship, and also what he should not do. Please explain all this to me.

TEXT 39, nunam bhagavato brahman, grhesu
grha-medhinam, na laksyate hy avasthanam, api
go-dohanam kvacit,

TRANSLATION

**O powerful brahmana, it is said that you
hardly stay in the houses of men long enough
to milk a cow.**

TEXT 40 suta uvaca, evam abhasitah prstah, sa
rajna slaksnaya gira, pratyabhasata dharma-jno,
bhagavan badarayanih,

TRANSLATION

Sri Suta Gosvami said: The King thus spoke and questioned the sage, using sweet language. Then the great and powerful personality, the son of Vyasaadeva, who knew the principles of religion, began his reply. Thus end the Bhaktivedanta purports of the First Canto, Nineteenth Chapter, of the Srimad-Bhagavatam, entitled "The Appearance of Sukadeva Gosvami.",

END OF THE FIRST CANTO,